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CHRISTIANITY IN CEYLON.*

It is interesting and instructive to observe the reception which Christianity meets with, and the experience of those who attempt to introduce it, in regions where it is new and strange; more especially in the East, where there is so much that is analogous to the habits, temperament and tone of thought of the people among whom Christianity had its birth. The work of an earnest and enlightened missionary in such regions must be full of the highest and deepest interest, affording a mental and moral experience of the most practically suggestive kind. It is curious to contemplate Christianity, after originating in Judæa and spreading westward, now brought back as a foreign importation to its native continent by emissaries from Britain and America. It is surely some evidence of the heavenly vitality of the Christian faith, that it should have struck such deep root in opposite quarters of the earth, as now, in the nineteenth century of its existence, to send back vigorous offshoots into oriental soil. We cannot say that the perusal of Sir Emerson Tennent's work has interested us so much as the subject naturally led us to anticipate. With every advantage of type and getting-up, and with the help of elaborately executed illustrations on tinted paper (illustrations rather for show than for use, so far as the letterpress is concerned), the work strikes us as forced, formal and dull. There is a want of that graphic charm, that vivid sense of reality, which one naturally looks for in a writer who is personally conversant with his subject, and that subject, too, having for its scene the glorious magnificence of a tropical clime, and connected with the fascinating mysteries of the vast and ancient religions of the East. Sir Emerson Tennent never makes us feel that we are in Ceylon and among the Cingalese. But for our knowledge of his official position, and occasional references to his personal experience, the work might have been written by one who had never been out of London. Nay, many writers have the magic power of transporting us in imagination to scenes which they have

* Christianity in Ceylon; its Introduction and Progress under the Portuguese, the Dutch, the British, and American Missions; with an Historical Sketch of the Brahmanical and Buddhist Superstitions. By Sir James Emerson Tennent, &c. &c. With Illustrations. Pp. 348. London—Murray. 1850.

Ceylon and the Cingalese; their History, Government, and Religion, the Antiquities, Institutions, Produce, Revenue, and Capabilities of the Island; with Anecdotes illustrating the Manners and Customs of the People. By Henry Charles Sirr, M.A., of Lincoln's Inn, Barrister-at-law, and late Deputy Queen's Advocate for the Southern Circuit in the Island of Ceylon. 2 Vols. London—Shoberl. 1850.

themselves never visited, and which have not even any real existence out of their own minds. Sir Emerson Tennent's style is dry, laboured and heavy; nor is it always correct. Instead of saying that falsehood "everywhere prevails," he says that it "is of ubiquitous prevalence." In like manner we have "in supersession of," instead of "superseding." He speaks of an "obstacle *opposed*" in the modern but unauthorized sense of an obstacle *presented*. The dryness of the work may perhaps be in some measure accounted for by the fact which he states in the Preface, that the volume is an enlargement of what he had at first designed to be a subsidiary portion of a general history and description of Ceylon, which he has for some years been engaged in preparing. Such a work is what Mr. Sirr aims to supply; and, though his style is sometimes turgid and affected, and his volumes bear traces of having been written, in part, in detached portions for a periodical, thus wanting the unity and arrangement of a well-digested and consistent whole, he has nevertheless contributed a very readable and amusing book, containing a great variety of interesting information, and vividly realizing to the reader the "Cinnamon Isle" of Lanka-diva (the Indian name), its climate, scenery, productions and inhabitants. The publication has avowedly been suggested by the interest excited by the recent political events in Ceylon, the merits of which he attempts to discuss, but upon which it would be premature and out of our province at present to enter. We will content ourselves with remarking, that the history of Ceylon records, and at no distant period, sanguinary massacres in the contests between the Kandians and the British, compared with which the suppression of the late rebellion seems innocent and bloodless. We cannot further refer to the miscellaneous and varied contents of Mr. Sirr's volumes, except in reference to the topics to which Sir Emerson Tennent's work is more expressly devoted, and which we have proposed to ourselves as the subject of this article.

The earliest mention of a Christian church in Ceylon is that of the Nestorian writer Cosmas Indopleustes, an Egyptian merchant, and afterwards a monk, who, after speaking of the two kingdoms of Taprobane (the ancient Greek name of the island), speaks also of "a church of sojourning Persian Christians." But it does not appear that any impression was made upon the native population of the island prior to the arrival of the Portuguese in 1505, nor do we learn from Marco Polo and other travellers that any Christian church whatever existed there between the sixth and sixteenth centuries. In 1544, St. Francis Xavier preached to the Tamils of the north (the Buddhists of the south having been previously converted), and baptized from six to seven hundred of the Parawas or Fisher caste, whom the Rajah of Jaffna cut to pieces, without, however, being able to check the progress of Christianity, which soon overran his dominions, his own family becoming converts. Sir Emerson Tennent calls attention, in a note, to the remarkable circumstance that the Fisher caste in India everywhere afforded the earliest and most eager converts, in illustration of which he adduces several facts, and asks,

"Is it that there is an habitual tendency to devotion and veneration for the Supreme Power amongst those who go down to sea in ships and see the power of God in the great deep? Is it that, being a low caste themselves, the fishermen of India and Ceylon acquire a higher status by espousing

Christianity? Or is there any sympathy with a religion whose first apostles and teachers were the fishermen of Galilee?"*

There seems to be much force in all these suggested reasons, the first and last of which, however, may be connected. Fishermen are in such close and constant contact with Nature and Providence in their hazardous and precarious toil, that they cannot but be acutely sensible of their dependence on an external Power, and this general fact may have had its share in forming the characters of those whom Jesus selected as fit to become "fishers of men." Roman Catholic conversions among fishermen might also, perhaps, be aided by the "seal of the Fisherman" as characteristic of the Head of the Church. Sir Emerson briefly details the spurious arts by which the Jesuits (departing from the pure apostolical zeal of St. Francis Xavier himself) obtained the nominal conversion of the Hindoos in India, acting on their celebrated maxim, that "the end justifies the means," disguising Christianity as much as possible in a Hindoo dress, pretending to be Brahmans from the West, of an older and superior caste, which they forged a deed to prove, fabricating a Veda with Christian doctrines, affecting to spurn the Pariahs and lower castes, and conforming to various usages of Hindoo superstition.† He proceeds to shew that similar practices were resorted to in Ceylon, and to this day the Roman Catholics in the north of the island celebrate their worship in a manner closely resembling the Hindoo ceremonies. Among the Buddhists of the south more caution was necessary as to ceremonial parade, but such conversions as were apparently effected were from mercenary motives. When the Dutch expelled the Portuguese from Ceylon, about the middle of the 17th century, and commenced there the ministrations of the reformed Presbyterian Church of Holland, the fiercest persecution was directed against the Roman Catholics, who were driven from the maritime provinces to the interior, a refuge being offered to them by Rajah Singha, king of Kandy, who was incensed by the treachery of the Dutch in establishing themselves in the provinces from which they had aided him to expel the hated Portuguese, and then assuming a hostile attitude towards himself. The Dutch took possession of the Roman Catholic churches and opened schools, attendance on which was made compulsory, and no one was permitted to hold office or land without professing the Reformed faith. The results of these energetic and stringent measures, however, were not satisfactory. The conformity produced was merely external, and the Roman Catholic influence began again to prevail, its gaudy ceremonial being more in unison with the feelings of the natives than the severity of the Protestant worship. Buddhism likewise flourished under

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* P. 11.

† Among these was that of wearing on their foreheads the sacred spot of sandal-wood powder, the distinctive emblem of the Hindoos; in illustration of which Sir Emerson quotes from the song of Moses (Deut. xxxii. 5), "*Their spot is not the spot of his children,*" &c. But Moses is speaking prophetically of the degenerate Israelites, among whom we have no evidence that such a practice was ever known; and, in the opinion of the best critics, a comparison of the Samaritan Pentateuch and the Greek and Syriac Versions indicates the true reading of the original to mean, "*They are corrupted—not his—children of pollution,*" &c.

equally intolerant treatment. A more liberal policy was at length adopted, but with no success. It is remarkable that, down to the close of the Dutch rule, not a single instance is recorded of a Moorman or Mahomedan who had been induced to embrace Christianity. The Moormen of Ceylon, an intelligent, energetic and prosperous race, are made the subject of a separate note. The failure of the Dutch in their attempts to establish the religion of their Reformed Church was so complete, that scarcely a trace of it now remains among the natives, who have adhered to the Roman Catholic forms of worship with remarkable tenacity for upwards of three hundred years. The Portuguese language, also, which the Dutch prohibited, almost universally prevails in the maritime provinces, while the Dutch is nearly extinct, the descendants of the Dutch themselves having adopted the language of Portugal. Sir Emerson ascribes this failure, in part, to the feeble and inefficient manner in which the Dutch Presbyterians inculcated their doctrines, the small number of their ministers, their ignorance of the vernacular tongues of the island, and the miserable modicum of instruction which they imparted in their schools. He justly adds that their system of political bribery, followed by coercion and persecution, naturally tended to excite doubts and contempt, followed by distrust and abhorrence, in the minds of the suspicious natives. The Jesuits who preceded them, however objectionable some of the means which they employed, do not appear to have resorted to glaring bribery or harsh coercion, and certainly shewed more of the wisdom of the serpent, though perhaps equally devoid of the innocence of the dove.

The Dutch Presbyterian Church was regarded as the proper ecclesiastical establishment of Ceylon, after it had become attached to the British dominions by the treaty of Amiens in 1802, and the first efforts of the Governor (the Hon. Mr. North, afterwards Earl of Guildford) were directed to the revival and extension of the Dutch educational system. The liberality of the British rule soon made apparent the hollowness of the seeming conversions effected by the Dutch. The moment it was discovered by the Cingalese and Tamils that the system of policy and compulsion, to which they had been accustomed for nearly two centuries, was no longer to be exercised, they began to throw off the conformity which, according to the characteristic habit of Asiatics generally, they had prepared themselves to profess to whatever religion the new government might prescribe.

"In 1802, the nominal Protestant Christians amongst the Tamils of Jaffna were 136,000; in 1806, Buchanan, who then visited Ceylon, described the Protestant religion as extinct, the fine old churches in ruins, the clergy who had once ministered in them forgotten, and but one Hindoo catechist in charge of the province. Vast numbers had openly joined the Roman Catholic communion, to which they had long been secretly attached, and the whole district was handed over to priests from the college of Goa. In the Singhalese districts the decline, though not so instantaneous, was equally deplorable; the 342,000 over whom Cordiner (the first colonial chaplain of the Church of England) confidingly rejoiced in 1801, had diminished in 1810 to less than half the amount, and numbers of Protestants were every year apostatising to Buddhu."*

Missionaries, however, took a lesson from this result to resort to wiser

* Tennent, pp. 83, 84.

and more spiritual means. The Wesleyans, the Church of England and the Baptists, amicably joined in the work, and were all liberally encouraged by the Governor and cordially welcomed by the resident clergy; but for a time with small success, and among the Tamils of the north with none. The ceremony of baptism was universally submitted to by the Cingalese, simply as a government regulation preparatory to registration and the enjoyment of civil advantages. Their term for the ceremony literally means "*admission to rank*," and numbers enrol themselves as "Christian Buddhists," or "Government Christians," who at heart are heathens or sceptics. It is not uncommon for an infant to be baptized by proxy, another being substituted for it, in order to secure the registration with the least possible trouble. The influence of Buddhism, more especially among the Kandian mountains, is greatly strengthened by the institution of Caste, which, although among the Cingalese Buddhists "a conventional discrimination of rank, not a religious separation of race," still binds the priests and the chiefs by the strong tie of mutual interests. This appears to be the principal obstacle to the spread of the Roman Catholic faith, between which and Buddhism, as Sir Emerson well points out, there are many points of practical resemblance. Sir Emerson speaks favourably, upon the whole, of the spirit and temper which now characterize the Roman Catholic priesthood of Ceylon and their converts, whom he makes the subject of two separate notes. Among the later Protestant missions, an honourable place is deservedly assigned to that of the Americans, who, not forgetful of the zeal of their Puritan forefathers, have extended their proselytizing efforts to the Eastern world.

In the fourth chapter, he gives some interesting observations on the complex and cumbrous vastness and overwhelming antiquity of the Brahmanical system, the awful vagueness of which constitutes one of the great obstacles with which the Christian missionaries in the north of the island have to contend. He adds notes in disproof of the alleged antiquity of the Sanscrit language and of the sacred books of the Brahmans; and gives a brief sketch of their institutions, their rigorous distinctions of caste, and their wearisome and senseless ceremonial observances, the object and effect of which is to overwhelm the worshiper with a sense of duties beyond his power to fulfil, and thus to make him feel the necessity of the aid and mediation of the Brahmans, in order to avert the penalties which he has justly incurred. In this respect they obviously resemble the ceremonial law of Moses, though the latter seems wisdom and simplicity itself in comparison with the absurd fictions of the Brahmanical system. Another effect is the worship of avenging deities, with its various horrible tortures and atrocious sacrifices. An important instrument for overthrowing Brahmanism is afforded in its extravagant and childish physical philosophy, the absurdity of which is inevitably exposed by the progress of scientific knowledge. An anecdote is told of an exposure of this kind by the American missionaries in Jaffna, who had detected a trifling error in a Cingalese astronomer's prediction of an eclipse of the moon.*

* It seems difficult to understand, however, how those who have sufficient knowledge of astronomy to predict an eclipse with any approach to accuracy, can really believe "that the obscuration is occasioned by the struggles of monsters to swallow the moon" (p. 139). May not this be rather the retention of

The missionaries in the province of Jaffna earnestly laboured in the work of secular instruction as an essential preparation for spiritual impression, and Sir Emerson gives a pleasing picture of the harmony and good feeling with which the three bodies of American, Church-of-England and Wesleyan missionaries have co-operated for thirty years in a "missionary union," thus combining their experience, following the same system, and avoiding the injurious exhibition of controversial rivalry. In addition to schools for elementary instruction, it was found important to establish collegiate institutions for the higher training of teachers and assistant missionaries. Much good also resulted from the education of girls and the establishment of female boarding-schools, in opposition to the strongest of oriental prejudices, but with the happiest effects, both in elevating the condition of the women themselves, and in extending through their instrumentality the influence of the Christian faith. In their more direct spiritual efforts, the missionaries judiciously rely much less on formal preaching than on familiar intercourse and casual opportunities. The apparent result of their labours is as yet not what might have been hoped for, and they themselves speak of it with conscientious humility and modesty, but there seems reason to believe that seed is sown which will produce a future harvest. It is a significant circumstance that "there has sprung up among the Hindoos of Jaffna a new party of Gooroos, who profess to have engrafted on Brahmanism many of the leading morals of Christianity," and the native community are beginning to acknowledge "that *there is truth in Christianity*, and that it is 'a good religion,' which must eventually prevail."* The practical superiority of a Christian character is beginning to be recognized and appreciated, and the hitherto prevalent falsehood and licentiousness to be a subject of shame.

In the fifth chapter Sir Emerson gives a statement of the doctrines and influence of Buddhism, which prevails in the purely Cingalese districts in the south of the island, and which presents, in its apathetic indifference, an obstacle to Christianity still more embarrassing than the active resistance of Brahmanism among the Tamils of the north. At the same time it exhibits features far more intelligible and attractive than the monstrous and senseless extravagances of Brahmanism, with which in many respects it is a direct contrast.

"Brahmanism in its constitution and spirit is essentially exclusive and fanatical, jealous of all other faiths, and strongly disposed to persecution. Buddhism, on the other hand, in the strength of its self-righteousness, extends a latitudinarian liberality to every other belief, and exhibits a Laodicean indifference towards its own. Whilst Brahmanism is a science confided only to an initiated priesthood, and the Vedas and the Shastras in which its precepts are embodied are kept with jealousy from the profane eye of the people, Buddhism, rejoicing in its universality, aspires to be the religion of the mul-

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an old phrase, the literal meaning of which has become obsolete, like our word "*lunatic*," for example?

* Tennent, pp. 171, 172. Mention is here made in a note of an English seminary opened by the Brahmans as a rival institution in defence of their own faith, at which lectures were delivered on the following subjects, among others, presenting a ludicrous incongruity in the eyes of Christians: "On the comparative Merits of Shivaism and Christianity—On Sacred Beads—On the Duties of Women—On Stealing the Property of Shiva—On the Unity of the Deity—On Veneration for Cows—On Charity, Gratitude, Credulity," &c. &c.

titude, throws open its sacred pages without restriction, and encourages their perusal as a meritorious act of devotion. The despotic ministers of Brahma affect to be versed only in arcana and mystery, and to issue their dicta from oracular authority; but the priesthood of Buddhu assume no higher functions than those of teachers of ethics, and claim no loftier title than that of 'the clergy of reason.'"*

We fear that ill-natured critics would call the Buddhists the *Socinians* of Ceylon. The very resemblance of the moral precepts of Buddhism to those of Christianity, combined with the passive inertness of the Cingalese, tended to baffle the exertions of the missionaries. The hostile attitude at first assumed by the different Christian churches towards one another, and the constant rivalry between them, naturally enough contributed to the perplexity and irresolution of the natives. Sir Emerson Tennent's description of Buddhism is to us the most interesting portion of the volume. It is the most widely diffused religion that has ever existed, exercising an influence over more than one-third of the human race, but varying in its character and practical effects according to the circumstances and temperament of different tribes. While, in the northern regions of Asia, it has undergone various modifications, and its spirit of self-reliance has been combined with manly vigour, energy and ambition; in Ceylon, owing partly to insulation and seclusion, it has remained for upwards of 2000 years as unchanged as the people under its influence have been torpid and inanimate. Practically speaking, it is not so much a religion as a system of *atheistic morality*. Buddhu himself is not worshiped as an existing and active deity, but revered as a glorified remembrance. Buddhism, like Brahmanism, teaches the doctrine of metempsychosis, the avatar of Buddhu corresponding to the incarnation of Brahma. The legend of Sid-harte, the most recent or *Gotama* Buddhu (who abandoned a throne to wander in poverty, inculcating piety and virtue), as given at some length by Mr. Sirr,† although fanciful and extravagant, contains much moral beauty and pathos, presenting occasional points of resemblance to the narratives of the New Testament; and some of his recorded precepts, likewise, bear a striking resemblance to the precepts of Jesus. The final destiny of a purified spirit is a state of absorption or extinction of active existence, to which blissful consummation, however, all men may equally aspire, all supremacy of caste, as a doctrine of religion, being disclaimed. The philanthropy of the Buddhists extends to other religious professors, and hence in great measure arises the indifference of the Cingalese as to the comparative claims of Christianity and Buddhism, and the facility with which they constantly combine the outward profession of the one with the secret observance of the other, admitting Christ to have been a teacher, second only to Buddhu. They are absolute materialists, and believers in the doctrine of Necessity, which, however, they do not profess to extend to virtuous or wicked actions, but they affirm that no man can escape from the *consequences* of his acts, and repudiate the notion of forgiveness or atonement. Sir Emerson Tennent remarks that, favourably as Buddhism contrasts, in its purity and mild benevolence, with the fanatical intolerance of Mahomedanism and the revolting rites of Brahmanism, it fails to realize in

* Pp. 191, 192.

† Vol. II. p. 62, seq.

practice its moral theories, that its motives are too cold and feeble to govern human conduct, and that the utmost triumph of a Buddhist's religion "is to live without fear and to die without hope." Its effect is to produce an apathy approaching to infidelity; the morality and virtue which it professes to enjoin, are almost wholly set aside, its priesthood are disregarded, and its temples neglected and in ruin. Yet, together with this absence of moral influence and religious affection, is combined the fanatical worship of various malignant *demons*, to whom the Buddhists ascribe the evils incident to the human lot, and whom they strive to propitiate in frenzied devil-dances and other strange and revolting orgies. This dark superstition has obtained a firm hold over the minds of the people (more especially when prostrated by sickness), which the missionaries find it peculiarly difficult to remove. The most sacred of their relics is an alleged tooth of Buddhu (but really resembling a boar's tusk), preserved at Kandy in an elegant and costly shrine, a representation of which is given at the commencement of the chapter. It is an ancient tradition and general belief among the Buddhists that dominion over the island must always accompany the possession of this tooth, which makes it an object of importance with the British government to keep its custody under their own control, lest its removal into other hands should be made a pretext for disaffection and rebellion. Mr. Sirr* relates instances in proof of the indifference of the Buddhists to the sentence of death, arising from their belief in the transmigration of souls, on the strength of which they exultingly threaten the court with future vengeance, or anticipate a happy state for themselves, in the new forms of existence into which they expect to pass. His anecdotes, however, seem to us to savour rather of the assumed bravado of a condemned criminal than of the real enthusiasm of religious belief. The Buddhist philosophy, in its affirmation of the eternity of matter and universal law, and its denial of a Creator, curiously resembles certain modern theories as to Man's Nature and Development, and seems to us quite as ingeniously stated and defended. Both our authors give a deplorable representation of the moral, or rather immoral, character of the Cingalese Buddhists, as presenting the most formidable obstacle to the efforts of the Christian missionaries. Though apparently mild, courteous, benevolent and grateful in outward demeanour, they are almost devoid of conscience, shame and compunction, and fearfully prone to jealousy, slander, litigation and revenge. In the words of the Rev. J. Davies, Baptist missionary, quoted by Sir Emerson Tennent,†—

"Every household has its internal differences, every circle its unconcealed feuds and animosities. The women especially cherish the spirit of discord, and rise in furious passions against each other, which are vented by railings, loud, virulent and obscene. They are addicted to few disgusting vices or brutalizing crimes; but in a Singhalese village licentiousness is so universal that it has ceased to be opprobrious, and hatred so ungovernable that murders are by no means rare."

Falsehood, perjury, theft and fraud in every form, are matters of course, and mutual confidence is almost unknown. In regard to superiors and the officers of government more especially, deceit and cunning are even deemed a duty and a subject of boasting. Other difficulties

* Vol. II. p. 243, seq. † Pp. 351, 352.

in the way of conversion arise from the intellectual torpor of the Cingalese, and the lethargy and sloth generally accompanying the lavish bounty of Nature, which indispose them even to *listen* to a religious teacher.* In opposition to these various obstacles, the missionaries among the Buddhists of Southern Ceylon have resorted to the same expedients as those employed among the Hindoos of the North, though in different proportions—*education*, *exhortation* and the *press*. The last of these has hitherto been but imperfectly applied, owing in part to the extreme difficulty of adapting foreign ideas to the minute variety and fastidious nicety of Cingalese forms of expression. A remarkable illustration of this was afforded by the unfortunate neglect of the distinctive variations of a pronoun in preparing a Cingalese version of the Scriptures and Book of Common Prayer, whereby the Deity was addressed throughout with the familar appellative "to" or thou, instead of the honorific "wohanse." This was vehemently remonstrated against, as the most offensive and insulting blasphemy, by those of the Cingalese who had been reared in the national veneration for rank fostered by the Buddhists, and who rose in a body and retired from a church where the obnoxious version was introduced. Another obstacle to the influence of the press arises from the slowness and difficulty with which the natives read printed books, although accustomed to the same characters written with an iron style upon olahs, or prepared palm-leaves. A curious belief prevails among the lower orders, that reading is an operation of magic, by which ideas are invoked and come from some distant quarter, on naming the mysterious signs traced upon the page. This belief strikingly illustrates and beautifully expresses the real magic of the actual process of reading, which, when analyzed and reflected upon, is to the full as marvellous. Sir Emerson dwells upon *education* and *preaching* as the most effective influences in conversion, but especially the latter, as the original and ordained means of diffusing the gospel. In benighted regions, indeed, it is evident that education is a needful ally, if not an indispensable preliminary to spiritual appeals; but education *alone*, it is affirmed, has been found to produce a conceited scepticism and scoffing infidelity more dangerous than heathenism itself. Preaching, moreover, has been from the earliest period the special practice of the Buddhist priests themselves. The preaching found to be effectual, however, is not so much formal and elaborate as familiar and conversational, skilfully and perseveringly attempted whenever opportunities present themselves. Sir Emerson Tennent relates in detail the efforts and results of the separate (but friendly) missions of the Baptists, the Wesleyans, the Americans and the Church of England, which commenced their operations in the above order, though within the space of a few years (from 1813 to 1818), each successively choosing its position so as least to interfere and most usefully to cooperate with the rest. He pays a high tribute to the character and labours of Mr. Chater, the first Baptist missionary, and his successors. The Wesleyans have especially devoted themselves to the close inves-

* In contrasting the scope for missionary labour in the East at the present day with that afforded to the first apostles of Christianity, Sir Emerson Tennent makes a *rash* assertion (to say the least) in affirming, on the authority of Diodati, that the Greek language was the *vernacular* of the apostles *and probably of their august Master himself* (p. 262).

tigation of Buddhism and the sedulous demonstration of its errors. Much good has resulted from pastoral visitation by native clerical assistants. The Church-of-England mission has attempted to penetrate the mountainous and, till of late, sequestered region of Kandy, where the influence of Buddhism was peculiarly strong. It was ten years before the missionaries could venture to open a *girls'* school, and such was the sensation created by it, that when a little girl visited a neighbouring village, the females came in crowds to hear her read. The attempt, however, was not without success. The mission has accomplished much, both in actual instruction and in moral and social improvement. Among other results, it has made marriage a permanent union, and almost put an end to the formerly prevalent custom of polyandry. British capital and enterprize have also done much to advance the physical well-being and domestic comfort of the Cingalese, checking their proneness to incur overwhelming debts for the expenses of marriages and feasts, awakening their energy, and improving their houses, roads, gardens and methods of cultivation. Upon the whole, Sir Emerson Tennent expresses his strong confidence that a good and assured progress has commenced, which will eventually manifest itself in ostensible results, and he deliberately dissents from the theories of the Abbé Dubois as to the immutability of Indian idolatry and the hopelessness of all further attempts at Christian conversion in the East. He remarks that whilst, in Ceylon, no Tamil ever embraces Buddhism, and no Cingalese adopts the religion of Brahma, both have more or less yielded to the influence of Christianity. The idolatry of India is not impregnable, though it is true that, of the two great systems, Brahmanism is the more difficult to deal with, Buddhism, as we have seen, presenting less hostile prejudices and far more points of contact with the Christian faith. He anticipates that the most effectual opponents of the Buddhists will be found in teachers of their own race, familiar with their language and able to grapple with the subtle distinctions of their dim, metaphysical abstractions.

Among the concluding Notes, Sir Emerson Tennent gives an interesting account of some of the ruined tanks, or gigantic artificial lakes, of Ceylon, constructed by a former race of inhabitants for the irrigation of the soil. The largest of these, it is calculated, must have enclosed an expanse of water equal in extent to the Lake of Geneva. The restoration of some of these tanks would be a practicable undertaking and of vast utility. History is silent as to the ancient people by whom these extraordinary works were constructed, implying, as they do, an amount of labour, population and industrial resources, truly astonishing. We are in equal ignorance as to the causes which led to the extermination of this mysterious race. Mr. Sirr mentions, likewise, that all the ancient sculptures existing are far superior as works of art to those of modern date; and among the architectural remains of the once magnificent city of Anooradhapoora is a dagobah, or mausoleum, to the spire of which it is said that Sanghatissa the First, who reigned A. D. 243, affixed a *pinnacle of glass* as a protection against *lightning*.* These traces of an immemorial and superior race, which are met with not only in Ceylon and India, but also in Egypt, Assyria and Central

* Sirr, Vol. II. p. 297.

America, are at once bewildering and fascinating to the imagination, seeming to bear out legends which we should otherwise feel tempted to dismiss as fables.

The perusal of Sir Emerson Tennent's volume confirms our previous impression that the Christian religion, to be effectively introduced among Asiatics, should be presented to them in its most simple, rational and practical aspect, relying far less upon its supernatural sanctions than upon its moral truth and beauty. In a contest with Buddhism and Brahmanism, more especially the latter, competition as to *marvels* would be vain indeed, and the less of what is marvellous and, still more emphatically, of what is perplexing and contradictory, the better. We imagine that a sensible and experienced missionary (whatever might be his belief) would not be eager to put forward the deity and miraculous conception of Christ, side by side with the incarnation of Brahma or the avatar of Buddhu; and we are sure that he would shake his head at the idea of contending earnestly for the Trinity in rivalship with that of Brahma, Vishnu and Siva, or for the mystery of baptismal regeneration in opposition to the sanctity of the "twice-born" Brahmans. The more completely Christianity is purified from the vagaries of ignorant superstition, and the more closely it is shewn to accord with the dictates of the highest reason and the deepest wants and impulses of the heart, the more likely will it be to establish itself on a solid and enduring basis, in place of the wild and grotesque dreams of the East.

J. R.

ON THE BOOK OF ISAIAH.

Isaiah, the son of Amoz, lived, says the introductory verse, in the reigns of Uzziah, Jotham, Ahaz and Hezekiah. Thus he was born before the year B. C. 759. The history related in his writings belongs to the reigns of Ahaz and Hezekiah. He describes the sufferings of Judah. He points out that they were sent from God as a punishment. He foretels the downfal of the Assyrians and the other nations through whom his countrymen were afflicted, and then a time of prosperity. But the events mentioned as already past in the latter part of the book shew that those chapters were written more than a hundred years later, during the Babylonian captivity. Both of these writings are of high interest, as containing many of those passages which led the Jews to look for a Messiah. The editor who put them together, however, threw their parts into some disorder; but the circumstances under which the two prophets wrote are so unlike, that they may be separated with tolerable certainty.

Chapters i.—v.

Isaiah rebukes his countrymen as a sinful nation that have forsaken the Lord; and as a punishment, their country is desolate, their cities are burned, their land is devoured by strangers. Zion alone is left as a besieged city. He calls them rulers of Sodom and people of Gomorrah. The Lord refuses their offerings, and abhors their sabbaths and feasts, till they learn to do well and seek judgment. But hereafter Zion shall be cleansed and called the city of righteousness.

Her judges shall be restored and the wicked punished (i.). And in the last days the nations will go up to the mountain of the Lord's house, for out of Zion shall go forth the law. He calls upon the people to walk in the light of the Lord; for Thou hast forsaken thy people, because their land is full of idols, and they worship the work of their own hands. But their haughtiness shall be brought down, and in the day of the Lord men shall hide themselves in the rock through fear (ii.). The Lord will then allow Jerusalem to be ruined and Judah to be brought low for their sins (iii.). But in that day, when the filth has been washed away from Zion, all that remains in Jerusalem will be holy (iv.).

The prophet tells a parable of a vineyard with a tower in it. The vineyard is the house of Israel, the tower is Jerusalem. The owner digs and plants the vineyard, but it brings forth only wild grapes. So he lays it waste as a punishment. Thus for their sins the people are gone into captivity. They called good evil, and evil good. Therefore the Lord's anger was kindled, and is not yet turned away; but his hand is stretched out to punish (v.).

The captivity here spoken of is that of Israel and some of Judah by the Assyrians, not the great captivity by the Babylonians. In this part is a passage (ii. 1—4) quoted from the prophet Micah (iv. 1—3).

Chap. vi.—Isaiah's Call to the Office of Prophet.

In the year that king Uzziah died, Isaiah had a vision. He saw Jehovah on his throne in the temple, and around him were seraphs singing his praises. He was awe-struck, as being too unclean to look upon the Lord. But one of the seraphs touches his lips with a live coal to purify him; and the Lord tells him to go as a prophet to his countrymen, but not to let them see, or hear, or understand, till the land is utterly desolate.

This was in the year B. C. 759, when Isaiah was a very young man, and while the land was being overrun by the Assyrians.

Chap. vii.—xii.—Against the Assyrians.

It was in the reign of Ahaz, the grandson of Uzziah, that the kings of Israel and Syria came up against Judah. Isaiah then went to meet king Ahaz, and told him, from Jehovah, that within sixty-five years Israel should cease to be a nation. As a sign, he told him that a young woman, probably the king's wife, should have a son, to be named Immanuel, and before that child should grow to manhood those two kings should be cut off. The Lord will cut them off by means of the king of Assyria, as with a hired razor (vii.). The prophet also supposes a child born to himself, borrowing the figure from Hosea, and the Lord tells him that before this child shall be able to say, My father, My mother, Damascus and Samaria shall be plundered by the king of Assyria. He will overshadow the whole land of Judah. Darkness and trouble will be over the land (viii.). The trouble shall be heavier than what before fell on Zebulon and Naphtali, or even than what afterwards befel the coasts of Galilee (ix. 1).

But already a light dawns upon the nation of Judah. To us a child is born on whom the government will rest. He will be the Prince of Peace. Israel, on the other hand, will be cut off root and branch by

the Syrians and Philistines, while civil war between Ephraim and Manasseh will add to the misery (ix.). But when the Lord hath performed his whole work against Zion, he will break the power of the Assyrians. The nation need not despair; after a little time the foreign yoke shall be broken.

For the present the enemy has marched through Galilee and Samaria, and is encamped within the land of Benjamin, around Jerusalem. He has arrived at Aiath and Migron. On reaching the hills he has laid up his carriages at Michmash. The people have fled. He shakes his hand at Mount Zion (x.). But a rod has sprung out of the stem of Jesse, and the spirit of the Lord is upon him. He will govern in righteousness and meekness. Peace will return to the land. Israel and Judah will be united. He will defeat the Philistines, the people of the East, the Edomites, the Moabites and the children of Ammon. The dispersed will return from Egypt and Assyria (xi.). Praise and glory will be given to God for his mercies (xii.).

Here we have the events of history from the reign of Ahaz till the fourteenth year of Hezekiah; the invasion of Tiglath Pileser against the north-east of Galilee, of Shalmaneser against the Coast; the birth of Hezekiah; Israel taken captive; and the march of Sennacherib to the walls of Jerusalem. Then is shadowed out the peace with the Assyrians, and perhaps Hezekiah's summons to the Samaritans to come up to Jerusalem and keep the passover with the Jews. (See 2 Chron. xxx.)

Chap. ix. 8 to x. 4, is a regular poem of four long sentences, each ending with the same words.

Chap. xiii. xiv. 1—23.—The Sentence upon Babylon.

The prophet, speaking in the name of Jehovah, says, that he has commanded kingdoms and nations to be gathered together to destroy the whole of Chaldea. He will stir up the Medes against them; and Babylon, the glory of kingdoms, the pride and boast of the Chaldees, shall be like Sodom and Gomorrah. It shall not be inhabited. The Arab shall not pitch his tent there, nor the shepherd fold his sheep there (xiii.). Then the Lord will rescue Israel, and give them rest in their own land; and they will say, How hath the tyrant fallen, and the tribute ceased! The Lord hath broken the sceptres of the rulers who smote the people. How art thou fallen, O son of the East! Is this the man that shook kingdoms, and opened not his prisons? (xiv. 1—23).

This portion is the work of a later writer. It was written during the captivity of the Jews in Babylon, and while that capital of the Chaldees was on the point of being conquered by the Medes. This must have been in the reign either of Astyages or of Cyaxares II.; perhaps after the year B.C. 583, when the young Cyrus led the Median army against Babylon, and before the year B.C. 536, when Media lost its name in history, and became part of the more famous kingdom of the Persians.

Chap. xiv. 24—27.—Against the Assyrians, continued.

Isaiah, speaking in the name of Jehovah, says, I will crush the Assyrian in my land, upon my mountains I will tread him under foot, and his yoke shall depart from off them.

These three verses should follow chapter x. They speak of the Assyrian army as still encamped in the hill country around Jerusalem.

Chap. xiv. 28—32.—Sentence upon the Philistines.

In the year that king Ahaz died, Isaiah cries out, Rejoice not Philistia because the rod that smote thee is broken, for out of the serpent's root shall come forth a basilisk. And I will kill thy root with famine, and thy remnant shall be slain.

Uzziah, the grandfather of Ahaz, had defeated the Philistines (see 2 Chron. xxvi. 6), and they were soon to be wholly overthrown by Hezekiah. (See 2 Kings xviii. 8.) But as the prophet mentions a smoke from the north, he perhaps means that their overthrow is to come from the Assyrians.

Chap. xv. xvi.—Two Sentences upon Moab.

The cities of Ar-moab and Kir-moab are laid waste. The people are fled to Bajith and Bibon on the hills to weep. They will howl over the towns of Nebo and Medeba. The towns of Heshbon and Elealeh shall cry, and their voice be heard even to Jahaz. They flee towards Judea; some southwards by Zoar, others northwards by Luhith and Horonaim. The waters of Nimrim shall be desolate, and the river Dimon full of blood. Send the present of a lamb through the desert to Zion. The women will run towards the fords of the river Arnon towards Judea. But take counsel. Do what is right. Let oppression cease. Shelter the Jewish fugitives, and in mercy shall thy throne be established (xv. xvi. 5).

Again.

The pride of Moab will be humbled. They will mourn for Kir-hareseth. The fields of Heshbon and vineyards of Sibmah languish. The heathen have overrun them. They have come even to Jazer in Gilead. Gladness is taken away, and there is no joy in the field. And Moab will go to the sanctuary to pray, but will not prevail. This is the word that the Lord afterwards spoke concerning Moab. And within three years the glory of Moab shall be brought low, and the remnant shall be very small (xvi.).

The invasions of Moab here spoken of were from the East, and at a time when Judah had been afflicted. The Assyrians were no doubt the invaders; but history does not help us to fix the time spoken of.

Chap. xvii. 1—11.—Sentence on Damascus.

The capital of Syria is to be ruined, and at the same time Ephraim is to be overthrown and Judah to wax very thin. In that day a man will look to his Maker, and have respect to the Holy One of Israel.

Assyria was to cause the ruin of the three kingdoms.

Chap. xvii. 12—14.

These three verses contain a threat of woe against the Assyrians. They seem to belong to the end of chap. x., perhaps to follow chap. xiv. 24—27.

Chap. xviii.—On Ethiopia.

The prophet hastens forward the ambassadors towards Ethiopia, a country divided by rivers. But he adds, that the time will come

when the Ethiopians will be brought low, and then, on the other hand, they will send ambassadors to Judah with presents to Mount Zion.

This would seem to describe an embassy from Hezekiah to Seve or So, king of Ethiopia, to ask for help against the Assyrians. Hoshea, king of Israel, had before sent ambassadors to the same distant king, who was then conquering Egypt (2 Kings xvii. 4).

Chap. xix.—Sentence on Egypt.

Isaiah describes the civil wars in Lower Egypt which followed upon the fall of Thebes, and adds, A fierce king shall rule over them. The princes of Tanis are fools, the princes of Memphis are deceived. There are to be five cities in the land of Goshen so full of Jews that they speak the language of Canaan. Hereafter there shall be an altar to the Lord in Egypt; and both Egypt and Assyria shall be at peace with Israel, and turn to the Lord.

Seve or Sevechus, king of Ethiopia, who conquered Egypt in about B.C. 729, seems here spoken of.

Chap. xx.—On Egypt and Ethiopia.

In the year that Tartan, the Assyrian general, took the Philistine city of Ashdod in the name of his master, king Sargon, Isaiah foretels that the king of Assyria shall lead captive both the Ethiopians and the Egyptians. Israel shall be ashamed of Ethiopia their expectation, and of Egypt their boast.

Tartan was general of the Assyrians in the reign of Sennacherib (see 2 Kings xviii. 17), but probably did not end the siege of Ashdod till the beginning of Esarhaddon's reign, in B. C. 713. Esarhaddon's name may be corrupted into Sargon. It was not till then that Ethiopia and Egypt became one kingdom in the eyes of the prophet, under Tirhakah. Under his predecessor Seve, Isaiah had considered Egypt and Ethiopia as two nations. He thought Ethiopian friendship desirable (chap. xviii.), but Egyptian friendship not to be sought for.

Chap. xxi. 1—10.—Babylon conquered by the Medes and Persians.

The prophet says, Go up, O Elam! Besiege, O Media! He sees a vision of horsemen and chariots, and then cries out, Babylon is fallen, is fallen; and all the graven images of her gods are broken to the ground.

This was written about the year B.C. 583, when the Medes and Persians joined in the fatal attack upon Babylon.

Chap. xxi. 11—17.—Sentence upon Dumah and Arabia.

By Arabia is meant only a northern portion of what now bears that name. Dumah is a part of Northern Arabia, mentioned in Genesis xxv. 14.

Chap. xxii.—Judea invaded by the Assyrians.

It is a day of trouble and perplexity. Elam bears the quiver, with chariots and horsemen. Kir uncovereth the shield. The valleys are full of horsemen. Breaches are made in the city walls.

The Lord sends the prophet to Shebna, the treasurer of the house-

hold. He tells him that he will be driven from his post, and Eliakim, the son of Hilkiah, appointed in his stead.

This was written while Jerusalem was besieged by Sennacherib in the reign of Hezekiah. Shebna and Eliakim are mentioned in 2 Kings xviii. Kir is part of Assyria (see Amos ix. 7); Elam, or Persia, was then under Assyria.

Chap. xxiii.—Sentence on Tyre.

Howl, ships of Tarsus; Tyre is laid waste, the city that the merchants of Sidon crowded. The corn of the Nile was her revenue. She was the maker of kings, her merchants were princes, her tradesmen the nobles of the earth. The Assyrians will destroy the city, and at the end of seventy years it will be a by-word.

This siege of Tyre is mentioned by Menander, as quoted by Josephus. It was in the reign of Shalmanassar. Sidon was not included in the ruin, because it joined the Assyrians.

Chap. xxiv.—xxvii.—The Desolation of Judea; the Destruction of Babylon; and the Return from Captivity.

The land is utterly waste, because the people forsook the law. Mirth has ceased. The city is empty, the gates are broken. But in that day the Lord will punish the kings of the earth, and reign in Mount Zion in glory.

O Lord, I will praise thy name. Thou hast made the fortified city a ruin. The palace of the stranger is destroyed. The tyrants are brought low.

In that day Judah will say, Open the gates that the righteous nation may enter. Wait for a little moment, till God's anger be past, when he will punish the oppressors. In that day Jacob shall take root, and Israel shall flourish. In that day the Lord will gather again the children of Israel from the Euphrates and the Nile, and the outcasts shall return and worship the Lord in Jerusalem.

This is one of the modern portions, written in the reign of Cyrus, when the captivity was drawing to a close.

Chap. xxviii.—xxxiii.—The Sufferings of Ephraim and Judah; Alliance with Egypt blamed; Happy Times will follow.

Woe on the pride of Ephraim; it shall be trodden under foot. The people and the priest and the prophet have all gone astray. The Lord taught them with precept upon precept, and line upon line. But they would not hear. But he will lay in Zion a precious corner-stone, a sure foundation (xxviii.).

Woe on Jerusalem. The enemy will encamp around it, raise mounds against it, and forts against it. But though the foreigners are countless as the sands, all that fight against Jerusalem will pass away as a dream of the night. The meek shall increase in joy, and the terrible one be brought to nought (xxix.).

Woe on the rebellious people who look to Egypt for help, and trust in Pharaoh. They sent to Tanis and Daphnæ; but the Egyptians will help in vain. The prophets are not listened to. Nevertheless, by the voice of the Lord, the Assyrian will be overthrown. The valley of Tophet was of old appointed for their bodies to be burnt in

(xxx.). Woe on those who look to Egypt for help, and trust in chariots and horses. The Assyrian shall fall, but not by the sword (xxxi.).

Then a king shall reign in righteousness, and princes rule in justice. The spirit shall be poured on us from on high, and the people shall dwell in peace (xxxii.).

Woe to the spoiler; salvation is from the Lord. The highways lie waste, the land mourneth. But Jerusalem shall be a quiet habitation. Not one of her stakes shall ever be removed. For the Lord is our king; he will save us (xxxiii.).

These six chapters seem to speak of the wars of Sennacherib in the reign of Hezekiah, and of the treaty with Tirhakah, king of Egypt (2 Kings xix.).

Chap. xxxiv. xxxv.—Sentence on Babylon, continued.

The indignation of the Lord is upon all the hostile nations; there will be a great slaughter in Bozrah and Edom. It is the day of the Lord's vengeance, and a year of recompence for Zion. The streams of the enemy's City shall become pitch, and her dust brimstone. The beasts of the desert shall dwell therein (xxxiv.). But the desert shall blossom like Sharon. The blind shall see, the deaf shall hear, the lame man shall leap. There shall be a highway, over which the unclean shall not pass, nor the wild beast roam; but the ransomed of the Lord shall return by it, and Zion shall sing for joy.

This clearly points to the return from captivity, and was written while the prisoners were yet at Babylon. That city is not mentioned; but the destruction threatened to all hostile nations seems more particularly meant for Babylon. It was at that time that Bozrah also had flourished and was overthrown. (See Jeremiah xlix. 13, 22.)

Chap. xxxvi.—xxxix.—The History of Hezekiah.

These four chapters are taken out of the Second Book of Kings, from chap. xviii. 13 to chap. xx. 19. They contain all that history has told us of the life of Isaiah. The editor, however, has given us, in addition, Hezekiah's song of thanksgiving (xxxviii. 9—20), which is not in the history, and has dropped the account of Hezekiah's giving the royal and sacred treasures as a tribute to Sennacherib at Lachish. (See 2 Kings xviii. 15—17.) This act of Hezekiah, which is so honestly told in the Book of Kings, seems to be severely blamed by the prophet Micah (i. 13), but is not mentioned by Isaiah in its place in chap. x.

Chap. xl.—End.

The last twenty-seven chapters of the Book of Isaiah were written by an unknown author about the year B.C. 536. They speak of the Jews as in captivity (xlii. 22—24). But Babylon is fallen. Her gods are humbled. Bel boweth down, Nebo stoopeth (xlvi. 1). Cyrus is king, and is shortly to rebuild Jerusalem (xliv. 28). The people are to return from Babylon (xlviii. 20).

The writer of these latter chapters mentions less of past history than Isaiah. He is unlike him also in his style, and, still more, in his religious feelings and hopes. His poetry is more flowing, more ornamental and less abrupt. He has more earnestness of feeling and less

earnestness of actions. He is more lofty in his religious thoughts. He has more sweetness and less strength. The nation had suffered sixty years of captivity and disappointment, and their religious feelings had been softened and spiritualized by adversity. His chief peculiarity is the expression of religious hope, which ennobles every wish for the worldly prosperity of the nation. Indeed, he continually leaves us in doubt whether the Saviour he is looking for is to recal the world from idolatry and sin, or to bring back the Jews from Babylon; whether he is to establish God's kingdom upon earth, or the Jewish nation in Jerusalem. When he says, "Prepare ye in the wilderness the way of the Lord, make ye in the desert a highway for our God" (xl. 3), it is hard to believe that he is speaking only of the route for the return of the captives from Babylon. When he says to the anointed one, "I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass. For Jacob my servant's sake, and for Israel mine elect, I have called thee by name" (xlv. 1),—his thoughts rise far above Cyrus, who was then delivering the Jews from captivity. The prophet, throughout, calls upon the people to keep justice and practise righteousness, for the coming of their salvation is at hand. These latter chapters contain many of the passages which led the Jews to look for a Messiah, or anointed saviour; they have furnished many of the most important quotations in the New Testament. As a religious writer, this unknown author stands among the first in the Old Testament. As a poet, though he must yield in some points to Joel and the old prophets, yet, upon the whole, he ranks among the first in any language.

He had read Jeremiah, and seems to be speaking of him in chap. liii., beginning, "Which of us believed what we heard?" When he describes the prophet as despised and rejected of men, he says, "He was brought as a lamb to the slaughter." In these latter words Jeremiah had described himself in chap. xi. 19.

SAMUEL SHARPE.

THE GOOD PARSON.

DIVINITY is not the beginning, but the end of his studies, to which he takes the ordinary stair, and makes the arts his way. He counts it not profaneness to be polished with human reading, or to smooth his way by Aristotle to school divinity. He has sounded both religions, and anchored in the best, and is a Protestant out of judgment, not faction; not because his country, but his reason is on this side. The ministry is his choice, not refuge; and yet the pulpit not his itch, but fear. His discourse is substance, not all rhetoric, and he utters more things than words. His speech is not helped with enforced action, but the matter acts itself. * * * In simoniacal purchases he thinks his soul goes in the bargain, and is loath to come by promotion so dear; yet his worth at length advances him, and the price of his own merit buys him a living. He is no base grater of his tythes, and will not wrangle for the odd egg. The lawyer is the only man he hinders, by whom he is spited for taking up quarrels. He is a main pillar of our church, though not yet dean or canon, and his life our religion's best apology. His death is the last sermon, where in the pulpit of his bed he instructs men to die by his example.—*Bishop Earle's Microcosmography.*

A VINDICATION OF UNITARIANISM.*

It is probably known to many of our readers that this work was called forth by certain "Discourses on the Principal Points of the Socinian Controversy," from the pen of Dr. (then Mr.) Wardlaw, first published in the year 1814; which Discourses were themselves occasioned by the publication of a Sermon preached, shortly before, by Mr. Yates, "On the Grounds of Unitarian Dissent," at the opening of the Unitarian chapel in the city of Glasgow. The Vindication of Unitarianism, in reply to the Discourses, appeared in the following year; and was followed, in 1816, by a rejoinder, entitled "Unitarianism incapable of Vindication." Mr. Yates soon proved that this title was no better than a groundless assumption, in a Sequel to his previous work, published at the beginning of 1817. In the present edition the author has incorporated much of the Sequel into the original and principal work, after the manner of Dr. Wardlaw in recent editions of his two-fold publication. The treatise has gained in compactness and unity by the change, and is not chargeable with any needless repetition or diffuseness in consequence of it. The "Sequel," we may add, will chiefly be found in the Appendix to the volume, in which, however, some entirely new matter is also given.

So much in reference to the history and present form of the work before us. From what we have stated it appears that this Vindication of Unitarianism has now been before the public for many years; and, if successive editions may be taken as any evidence of its value, it needs not any commendation from us to secure it a favourable reception among our readers. It is not often that any work in defence or vindication of Unitarianism is called to a fourth edition, and therefore, when the unwonted event does happen, it may fairly be taken to attest the substantial and permanent worth of the book so maintaining its position. We cordially welcome the volume suggesting these remarks, both because it comes to us with this public attestation upon it, and because it is, in fact, a thoroughly sound and able treatise on the subject to which it relates. It contains, indeed (as is perfectly right and inevitable), some few things from which we should dissent,—a few, perhaps, which we may think might have been better put in a different form; and it bears throughout a controversial character, arising from the circumstances which called it forth, which, to many readers, may give it a somewhat forbidding aspect: yet, making every allowance for matters like these, the volume is fully entitled, in our humble judgment, to take its place among the best works of its kind; and for this reason we rejoice, as we have said, that it should have been so esteemed by a wide circle of readers, as to have been called to occupy the respectable position of a handsome octavo, in its fourth edition.

We have further grounds for satisfaction at the republication of this work. We notice, with pleasure, the removal from the present edition of certain severe language, which Mr. Yates felt himself compelled to employ in his previous editions. He observes—"The author has fur-

* A Vindication of Unitarianism, in reply to the Rev. Ralph Wardlaw, D.D. By James Yates, M.A., F.R.S., &c. &c. Fourth Edition. 8vo. Pp. 385. London—Whitfield. 1850.

ther wished, in concurrence, as he believes, with the sincere desire of his opponent in this controversy, to render it more free from severe or censorious language. Although he has not found it possible, consistently with a due regard to the requirements of truth and sincerity, to expunge every expression of disapprobation, he has been able to do this to a considerable extent." (P. vi.) Thus a more friendly spirit, we rejoice to believe, has, with the lapse of years, sprung up between the controversialists. This is as it should be. We could have wished, indeed, that the change could have taken place to a yet greater extent, although Mr. Yates is himself, doubtless, the best judge of the degree to which it could properly be allowed. Could everything approaching personal allusion or recrimination, or even the designation of an opposed argument or statement by a hard name, be removed, we believe that this and other kindred works would lose nothing of their real power. The assertion of a truth may generally be made without any accompaniment of "severe or censorious language," in speaking of the contrary views and reasonings of an opponent. And although somewhat of the interest attaching to a discussion might be lost by this *impersonal* mode of treatment, yet good feeling, and charity, and the cause of truth, would be pretty certain gainers in the end. But we need not dwell further on this point, but will leave the following passage, written for the present edition, to speak for itself. Much of it is beautiful and affecting, and in its pervading spirit we would desire most heartily to acquiesce.

"After I had published the preceding observations in the year 1817, I again noticed Dr. Wardlaw's charge of 'wilful and deliberate misrepresentation,' in the Advertisement to the Second Edition of the Vindication, A.D. 1818, and also in the Advertisement to the Second Edition of the Sequel to the Vindication, A.D. 1822. In the Preface to the Fourth Edition of his Discourses, A.D. 1828, Dr. Wardlaw adhered to his representation. This led to a correspondence in the Christian Pioneer, for October and November 1828, and for January and May 1829, and the result of this correspondence is at length stated by my opponent in the Preface to his fifth and last edition, A.D. 1837, in the following very handsome and gratifying terms: 'The mutual explanations in that Correspondence,' says he, 'were so far at least mutually satisfactory, as to determine me to cancel, in the present edition, all that had been said on the subject; and, simply referring the reader (if such an one there be) who may have any portion of curiosity on a point so purely personal, to the Correspondence mentioned, to leave it to oblivion. I heartily concur in the desire expressed by my antagonist, that everything personal or offensive between us 'would be expugned from what we have written.' I would cherish towards him all that personal respect to which his talents and character entitle him:—and my worst and best wish for him is that the powers of his richly-endowed mind were by the Holy Spirit 'baptized into Christ,' and consecrated to the service of a Divine Saviour.' Although I have always considered this retractation of the charge as due to me in fairness and honesty, and requisite that any amicable relations might subsist between Dr. Wardlaw and myself, I would now acknowledge, with the most sincere and heartfelt pleasure, my sense of his candour and kindness. I earnestly wish that I may execute my present task in the same spirit, a spirit which certainly becomes us both as we draw nearer to our great account. We may hope that thirty years of the mercy and forbearance of God, and of our own experience of the errors and frailties of mankind, may have taught both of us an impressive lesson of moderation and humility. That I should retain my account of the Trinitarian doctrine respecting the person of Christ, and my argument in respect to its self-contradictory nature, I consider indispensably necessary to the cause of

truth, and I regret that I still find myself obliged to adhere in many parts of my work to the language of censure which I formerly employed. At the same time I have cherished the desire of expunging every offensive expression, so far as I could do it consistently with what was due to truth and justice, and would repeat again all I have said on former occasions in admiration of the talents and distinguished excellences of my opponent."—Note, pp. 343, 344.

We may observe that, in the remarks with which we introduced this passage, we do not intend to deny that the controversial mode of exhibiting evidence and arguments has its advantages, as well as its evils. It will generally secure the attention and interest of a reader, in a greater degree than the colder and more abstract form, in which there is no reference to a personal antagonist. It will stimulate the powers of the parties on each side, and so may lead to a more eager and sustained discussion than might otherwise take place. That such collisions of mind with mind, sect with sect, nation with nation, have, in the past history of the world, from time to time contributed, under Providence, in the most important degree, to the progress of our race, it is needless to observe. We have little sympathy, therefore, with that unqualified condemnation of controversy, even in religious matters, in which many persons are fond of indulging, but believe that, in its place and measure, it may still render valuable service to the cause of truth and right.

That we have not yet quite done with the controversy on the subject of this volume, we have recently had more than one very significant indication. Doubtless most of our readers have some knowledge of the case of Mr. Gilbert, which has lately attracted so much notice. Here is a man prevented from pursuing the occupation on which he mainly depends for the support of himself and family, because he unites with that occupation the position of a Unitarian minister, and holds, or perhaps teaches, doctrines opposed to what are considered right views on the subject of the Trinity and its kindred doctrines. He must not be allowed even the liberty to proclaim what he believes to be important truth; but, rather than that, must, on two successive occasions, abandon his home and his means of subsistence. Those who will treat a man thus, in the nineteenth century, would probably have tortured, or burnt him alive, in the fifteenth or sixteenth. These actions of theirs, at the present day, are only equivalent to the severer course at the earlier period. If so dreadful a result does not now follow, for this we have probably to thank the spirit of the age, more than the particular individuals who thus manifest their intolerance of opinions different from their own. And yet it may be pleaded in behalf of such persons, that they but carry out their principles. They probably think that to believe very much as they do is essential to salvation; and best, they may say, even to destroy a man's body to save his soul—best to prevent him from scattering the poison of his heresy around him, even by driving him from his home and his living, although he may have just the same right to think and to speak which they have, and although people may be as willing to listen to him as to listen to them. So long as there are men who can reason and act thus, so long, we must maintain, will the controversial discussion of the subject of the Trinity be desirable or necessary. For what is the most efficient remedy for the

evil-doing of which we are speaking? It is to shew that the principles from which it springs are insecure or untrue. We must go to the root of the matter by proving, not merely that the doctrines ought to be held with a tolerant and charitable spirit towards those who differ, but that they cannot be held at all by those who would hold the truth. In regard to many, at least, of their advocates, this seems to be the only course open to us. Every one will agree that the conduct referred to is bad, and ought to be resisted and put an end to. But such conduct is, with many minds, only the legitimate carrying out of principles believed to be right and true. Then, you can only put an end to it by proving that the principles are *not* right and true. And until this has been done, the day of controversy respecting the doctrine of the Trinity will not be finally past. We trust and believe, however, that the time is drawing nearer, distant though it may still be, when men will never sacrifice realities of practical good,—kind feeling, friendship, mutual help and peace,—for the sake of their speculative beliefs or disbeliefs, at least on the subject of the Trinity.

We wish that the able treatise before us could be placed in the hands of all intolerant Trinitarians, wherever they may be. In its statement of the evidence for the Unitarian doctrine contained in Part II. Chaps. ii.—viii., the work would surely be irresistible, in its clearness and simplicity. If it were not so, this would not be the fault of the vigorous logic, or of the terse and lucid style, unencumbered by a single unnecessary word, which characterizes the volume, and which contrasts most favourably, we think, with the loose and declamatory, though often eloquent, language employed by Dr. Wardlaw.

The portion of the volume which we have just specified we regard as triumphant, in its vindication of the Unitarian doctrine as founded on the Scriptures. In Part III., the author proceeds to examine the evidence on the other side. In this part of the work, also, we need hardly add, the task undertaken is every where well executed—in language powerful, clear and concise as possible, and with all needful aids of learning. Part III. forms more than a third of the whole book, and it is followed by the Appendix, containing nearly another third, in which Mr. Y. re-asserts and strengthens many of the positions previously taken, and shews the untenableness of those of his opponent. The new matter occurs chiefly in this portion, in Notes F, P and V. Note F is a long and interesting addition, on Sabellianism in the Church of England, the Hampden Controversy and the Athanasian Creed. From this note we present our readers with an extract or two.

A slight alteration proposed in the law as affecting the Church:

"The first and most indispensable alteration of that law, which I would propose, is, that, whenever it requires subscription to the Thirty-nine Articles, it should be done with a *quatenus*, viz. a declaration that the subscriber assents to them *so far as he finds them to be agreeable to Holy Scripture*. This would have the effect of making the Holy Scripture, and not the Thirty-nine Articles, the standard of revealed truth."—P. 319.

Here is another proposed change for the Evening Service:

"As the Evening Service of the Church of England is in the main quite agreeable to the sentiments of Unitarians, and with very little alteration would exactly suit their views, I would suggest that, in this Service, which in its present form may be used at any hour after noon, a Scriptural Doxology should

be allowed to be substituted for the Doxology of Flavianus, at the option of the minister or his congregation."—Ib.

The following passage tells us what our National Church ought to be. Would that the words could have been appended to the recent Anti-Papal-and-Puseyite Circular of our Archbishops and Bishops! On many a good and earnest mind, the addition would, indeed, have caused that document to fall with stunning effect; but into many another, yearning for mental liberty and peace in things ecclesiastical, it would as certainly have dropped a fructifying germ of thought, which could not have failed, in due time, to spring up into results of practical and durable good:

"A National Church ought to be as comprehensive as possible, and ought consequently to allow of all such differences as may unavoidably arise among persons, who nevertheless agree in essential and fundamental points. I think, therefore, that the Anglican Church ought to embrace both Trinitarians and Unitarians, both High and Low Churchmen, both the so-called Puseyites and the Evangelicals. The first requisite ought to be sincerity, and that those to whom the rest of their countrymen are taught to look up as spiritual guides, should be neither hypocrites nor slaves. Although numerous reforms might be suggested, and have been often discussed and recommended by men of authority in the Church, yet the two, above mentioned, appear to me to do the least violence to the present feelings and convictions of the great mass of religious persons in this country, and to be the most likely to produce the only unanimity, which wise and good Christians can desire, viz. the unity, not of belief in the bond of ignorance, nor of profession in the bond of hypocrisy, but the 'unity of the Spirit in the bond of peace' (Ephesians iv. 3)."—P. 320.

Another passage which we have marked for quotation is rather long, and our space is limited. Yet we cannot withhold it. Our readers may skip it, if they please, for the loss will be their own if they do. It closes some vigorous remarks on the effect sometimes produced by "the putting on of lawn sleeves," and relates to Dr. Hampden and the Athanasian Creed:

"He not only fully believes this creed, but really *loves and delights in its holy truths.* The last time I had occasion to hear it performed, it was sung by some hundreds of children in full chorus. This was in the chapel of the Foundling Hospital. But did those children know why they were ordered to sing the Athanasian Creed, and not the Apostles or the Nicene? Probably the ground of the distinction (which is I believe very frequently observed in the performance of the same service) is not sufficiently understood, even by many of those members of the Church who have received confirmation. It is because the Apostles and the Nicene Creeds contain no damnatory clause, and therefore no especial call upon the gratitude and exultation of the faithful. I once had the good fortune to hear this matter explained at Oxford, by one of the University preachers, who delivered a discourse on Trinity Sunday before the Heads of Houses, and the rest of that learned and illustrious corporation. His text was John viii. 24, 'If ye believe not that I am He, ye shall die in your sins.' He told us, that far from being offended at the language of the Athanasian Creed, those to whose case it refers ought rather to be grateful for its kind and salutary warnings, and that far from being a harsh or gloomy doctrine, it was so delightful, that the Church had practised the singing of this creed to add to the sublimity of some of its principal feasts. The conjecture of Dr. Hampden tends to the same conclusion, viz. that the mode of stating the doctrine in this creed may have been partly invented in order to make it a better song. 'The paradoxical mode in which the several terms

are strung together,' says he (Bampton Lectures, p. 546), 'was probably further designed by the composer of the creed, to combine with the logical exposition a rhetorical effect—to render the formulary more energetic and more easy to be remembered, or perhaps more adapted to the alternations of choral chaunting.' In taking this view of the use of the creed as a part of the Church service, both Dr. Hampden and his colleague, whose sermon I have mentioned, seem to conform dutifully and faithfully to the Articles of their Church, and more especially to the Seventeenth, which teaches that they and all such 'godly persons' as are 'chosen in Christ out of mankind,' and thus 'delivered from curse and damnation,' embrace a conviction 'full of sweet, pleasant, and unspeakable comfort.' But whilst one party are desirous of retaining this formulary to cheer the hearts of Divinity Professors and to exercise the lungs of foundlings, a much larger number are probably disposed to join in the sentiment exprest by Archbishop Tillotson in his letter (dated Lambeth House, Oct. 23, 1694) to Bishop Burnet, 'I wish we were well rid of it.' Perhaps the Church of England might take warning from the secession of its Sister in North America. The Episcopalians of the United States having failed to obtain from the English Bishops permission to omit the Athanasian Creed, a disruption was the consequence."—Note F, pp. 317, 318.

We purposely refrain from attempting to accompany the learned author through the varied evidences and reasonings, *pro* and *con*, which he brings forward. To do this is, indeed, here out of the question, as it is unnecessary for those readers who are well informed on the subject discussed; while those who require or wish for information ought to have recourse to the work itself. We have noted, however, in the course of our perusal, a number of matters on which, had we time and space, we should have been glad to offer a few observations—confirmatory, for the most part, of the author's statements; in some few instances, also, of an opposite character. We will content ourselves with looking through our list of passages marked, and select from it two or three points for brief comment.

We are very glad to observe, that Mr. Yates retains and repeats his former high estimate of the value of Griesbach's Text (note, p. 30). It has been rather the fashion of late years, in some quarters, if not to run down that eminent critic, at least, in our judgment, to underrate the results of his admirable skill and industry. Scholz, of course, is the editor who most decidedly and practically manifests this tendency; but even other and later authorities, not excepting Tischendorf himself, are not free from it. The sharp and definite form in which Griesbach, in his Prolegomena, states his system of recensions, affords plausible reasons for this depreciation. That system being seen not to be so sound as was supposed, hence the inference that neither can Griesbach's Text be so perfect as it was once thought. The inference does not by any means follow. Doubtless recent editors, particularly Tischendorf, have had in their hands a richer store of materials than Griesbach had, and, in some cases, what the latter possessed have been carefully re-examined. So far, therefore, as the mere exhibition of evidence goes, later editors have the advantage. But this is not the great point. How is the resulting Text affected by the additional evidence? Let any one point out, if he can, in what important respect the judgment of Griesbach must be reversed, on the fair balance of testimonies. Mr. Yates justly observes that, "so far as regards the evidence bearing upon the Trinitarian controversy," the long-established reputation of Griesbach is "confirmed rather than shaken" by subsequent editors.

We believe such will be found to be the case, not only as regards that evidence, but in all other matters of any importance. So far is his recension-theory, erroneous though it may be thought, from having exercised injurious influence on his results. Griesbach, we doubt not, will retain his pre-eminence long after some of his successors in the same field are forgotten.

Mr. Yates (pp. 171, 172) concedes too easily, as we believe, the position that the remarkable passage, Isaiah ix. 6, refers to Christ. We have never been able to see sufficient reason for applying the verse to our Lord at all. Probably our author so concedes it, for the purpose of meeting his opponent simply on his own ground. The passage is a favourite one with the Trinitarian, but it is never applied to Jesus in the New Testament. A verse or two in the context, originally relating to the delivery of the land from the Assyrians, is certainly referred, by way of accommodation, to the commencement of the ministry of Jesus in Galilee (Matt. iv. 15, 16). But how does it follow from this that the verse in question (ix. 6) has any sort of reference to the same personage or the same event? Granting its application thus, however, the words, as Mr. Yates shews, are useless as a proof of the supreme deity of Christ.

Mr. Yates (pp. 132, 332, seq.) retains his explanation of the plural form of the word Elohim, so common in the Old-Testament Hebrew, as being a form used to express majesty, dignity or power, in the object denoted by it. In this, we think, he has taken the view which is the best supported, on the consideration of the whole case. We must say, however, that we wish this explanation of the Grammars were borne out by a greater variety of nouns so employed. The words so used in the plural to denote a strictly singular object are comparatively few, though the instances of their use are pretty numerous. The usage seems, however, to be indisputable; for, as to the adopted conjecture of Dr. Wardlaw, by which he seeks to lessen the number of instances, the conjecture, namely, that many cases in which the plural form occurs with the suffix are not real instances, the Jod being only paragogic, we believe that no modern Hebrew scholar would attach any importance to it. That in the plural form for the name of God we have a relic of Polytheism, can by no means be regarded as certain. If that name were the *only* noun in which the usage occurred, it might be so. But, then, how does it happen that we have several other nouns, not in any way connected with the name or idea of God, employed in the same manner? Gesenius, in the latest edition of his Grammar, left the question undecided, and so it must clearly remain, for want of the necessary evidence. It may be that, had the remains of the Hebrew literature been more abundant than they are, we should have many additional cases of the same idiom, and that the conjectural rule or explanation of the Grammars, that the form was intended simply to express power or dignity, and some kindred ideas, would have been amply verified. At any rate, the usage in question has long been abandoned by everybody, except, we suppose, Dr. Wardlaw, as a *proof* of the plurality of persons in the Godhead.

In reference to Rom. ix. 5, Mr. Yates maintains the usual Unitarian view of the passage, viz., that the stop should be placed after σάρκα, and that the latter part of the verse should be regarded as an ascription

of praise to the Supreme Being. In support of this punctuation may now be cited the authority of Tischendorf, in both his editions. And we suppose that no one would think of denying that the passage *may* be so pointed, without any violation of the proprieties of Greek grammar. But we have long thought that this controversy about the position of a stop is a very small one, and really not worth maintaining. Supposing the words "God over all" to denote Jesus, they can only be held as applicable to him in the sense in which he (or rather the divine Logos in him) is termed God at the commencement of the fourth Gospel. One who concedes that Jesus, as the incarnate Word, is there spoken of by the apostle John as *God*, or a *God*, and as having, in some sense, existed before the world and been the instrument of creation, can hardly find it necessary to deny that the same appellation is also applied to him by the apostle Paul. If the words ἐπὶ πάντων, in this connection, be regarded as forming the difficulty in the way of this explanation, we do not see much force in the objection. Christ can be "over all," according to Paul, only because he is so appointed by God. The words, in fact, appear to be simply parallel to the words of the same apostle, "He is before all things, and by him all things consist. And he is the head of the body, the church,....that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." (Col. i. 17—19.)

We would suggest, also, that the same explanation is, in substance, applicable to Heb. i. 8, 9, as well as to the exclamation of Thomas, John xx. 28. A fuller recognition of the doctrine of the Logos, as it appears in the New Testament, particularly in the writings of John and Paul, would do very much, we believe, to remove from the pages of Unitarian expositors many of the forced and unnatural explanations of the language of scripture, by which they have laid themselves open to the severe animadversions of their opponents. And, while on this topic, we may observe, that a recent writer in the "Journal of Sacred Literature" (Jan. 1849), in an article entitled "The Doctrine of the Logos," in which a tolerably fair account of the subject is given, speaks (p. 133) of the "easy and entire solution to all the exalted things, both addressed to Jesus by his apostles while on earth and accepted by him, and asserted also concerning him by those whom he appointed" to preach the gospel afterwards. The writer, we presume, is a Trinitarian, for he deplores "the consequences which have resulted in the Unitarian interpretation of the New Testament from ignorance of this subject" (p. 134). In supposing, if he does so, that the doctrine of the Logos must be a stumbling-block in the way of Unitarian interpreters, while, on the contrary, it will yield support and "an easy and entire solution" to the Trinitarian system,—in assuming this, or so far as he does so, this writer, we submit, makes a capital mistake. On the contrary, we are prepared to maintain that this doctrine of the Word made flesh fairly received, will be utterly subversive of the Trinitarian system. We do not assert that it would work no change in Unitarian expositions also; but, assuredly, Unitarianism will not be overthrown by it, nor left to stand on less secure and conclusive scriptural evidence than heretofore, but rather built up, freed from difficulty, rendered invincible.

We have room but for one other observation, and that is in reference to the import of the word ἐπικαλοῦμαι, usually adduced to shew that

Christ was worshiped by the early Christians. To the explanation given by Mr. Yates (pp. 228, 229) we are not disposed to offer any objection; we would only suggest whether, when this word is used in reference to our Lord, it may not have the same force as in the Καίσαρα ἐπικαλοῦμαι of Paul, in Acts xxv. 11? To call upon, invoke, appeal to, is the same thing as to recognize the authority of the person addressed. Thus, when the Christians are said to call upon the name of Christ, they may be understood to recognize him as, in some way, their head, as one to whom they owe allegiance. That the verb in question does not necessarily include the idea of religious worship is plain enough, from the manner in which it is used in the verses relating to the appeal to Cæsar. Hence it cannot be confidently construed of religious worship in the case of Christ, unless it shall sufficiently appear from other independent evidence that he is a being to whom religious worship could be given; that is to say, this verb affords in itself no *proof* of the doctrine of the supreme deity of Christ, or of the proposition that the primitive Christians worshiped him.

And here we must take our leave of this volume, wishing it the extensive circulation and influence it so well deserves, and hoping that whenever a Dr. Wardlaw shall make his appearance again, some friendly advocate on the other side may be as ready as the author of the present work to improve the opportunity, and, by assisting with equal ability, candour and moderation in the discussion, contribute as efficiently to promote the final triumph of the Truth.

LEIBNITZ' RETORT UPON THE ORTHODOX.

In advocating the cause of religious toleration, Leibnitz was fond of relating an anecdote he had heard in England respecting the two English theologians and controversialists, the brothers John and William Rainold. They lived in the reign of Elizabeth; John, residing in the Spanish Netherlands, had become a Catholic; while William, remaining in England, had continued a Protestant. In their letters to each other they disputed zealously upon religious questions, but without being able to reconcile their opinions. At length they agreed on a time and place for having a personal interview, thinking thereby to succeed better in their pious designs. In truth, they were both successful. Both conquered, both were conquered. Each was convinced by the reasonings of the other, and each regretted that he had convinced the other. Accordingly, they exchanged both their religion and their places of residence,—John going to England, and William remaining in the Netherlands. Each afterwards defended his faith with great ardour. John wrote against Bellarmine respecting the Holy Scriptures, and also upon the idolatry of the Romish Church; while his brother opposed Whitaker and Berengarius, and published a work with the design of shewing that the followers of Calvin did not differ materially from the believers in the Koran. To some one who remarked that it was not for man to determine which of the brothers exchanged golden weapons for iron ones, or whether both were received at the gate of heaven, Leibnitz replied, that God doubtless had mercy on both the Rainolds, as each contended with pious zeal for his sincere convictions; and that we should take care not, by want of charity for either of them, to bring ourselves into condemnation.—*Life of Leibnitz, by Mackie*, pp. 278, 279.

SIDNEY HERBERT, OR A BIOGRAPHICAL SKETCH OF A UNITARIAN MINISTER.

Sidney Herbert had been for eighteen years the pastor, perhaps we might say the respected pastor, of the Unitarian Christians of Earlthorpe, in the county of ——. In early childhood his imagination had delighted in the idea of devoting himself to the exalted service of the Christian ministry, and when in mature years he took upon himself the responsible duties of the sacred office, it was with the prayerful resolution to give himself unreservedly to the little flock who had elected him as their shepherd, their leader to the realms of immortality. As a stranger he went among them, but trusting that their sympathy, not for his own but for his work's sake, awaited him. Earnestly he bent himself to his purpose, and the freshness of the day, and too often the long and sleepless hours of the night, were dedicated to the spiritual elevation of his charge. And Sunday after Sunday he spoke of love divine, which should have lured them on, or uttered the solemn remonstrance or fervent appeal or exhortation. In *his* heart there was no blissful home except high heaven; and oh! how his spirit yearned to see the time the flock he fed should spend their lives as though they "felt it too"! The poor, he used to say, had been his greatest comfort, for there were some few among them who gave no careless heed to what he spake, but took their quiet way to their low homes, and there they pondered on the truths they heard, and owned it was a solemn thing to live, and that they needed watchfulness and prayer, as much as did the fishermen of Galilee, to save them in temptation. And *they* could love their pastor with unchanging, grateful love. And many a little floweret which bloomed upon his study table, or other simple offering, gladdened his heart. It was to him as the cup of cold water which shall not lose its reward. And it was some solace to him, while many, for whom alike his anxious life was spent, too often chilled him with the cold salute which courtesy conceded, that there were those by whom his smile and cordial greeting were waited for with pleasure. These seem but little things. But oh! how much the gentle kindliness which marks the spirit of the beings we live among, make up the sum of human happiness! Sidney Herbert had no wish, no leisure to mix in all the social intercourse which from time to time he chanced to hear was passing round him. But it was a different thing to feel his people had no wish to give him cordial welcome; or, when the invitation, once or it might be twice a year, did come, that then he could not feel himself an honoured guest. True, they might place him at the highest seat beside their ample board, for this conventional etiquette they thought demanded; but it was plain enough that reciprocity of thought and genial sympathy were not for him. What wonder, then, that the bland smile and cheerful spirits should be less and less familiar to him, and that he should habitually have fallen into a state kindred to that of the neglected Minstrel,

> "Whose trembling hand had lost the ease
> Which marks security to please."

Still Sidney schooled himself to think slights such as these, though they *did* seem to meet him wheresoe'er he went, and chiefly, if not

solely, even from the little flock whose love he wished to win, should not depress him, and he laboured on. And every useful scheme to benefit the town in which be lived, could claim his time without a stinted measure, though he was not the *thanked*. Those who could stoop to flatter, or those whose outward show bespoke more worldly wealth, stepped in and claimed all honour. And this he scarcely heeded, except it came from those to whom the service of his life was given. From them he once had hoped for "better things," and the thought that they should *prefer* to keep from him the honour due, and prove by many daily incidents how lightly they esteemed him, would send him to his home to ponder long and anxiously what he had done or left undone that he should thus be treated. He argued, and rightly argued, that such indifference betokened little power of usefulness for him among his charge at Earlthorpe. In this indifference he had double cause for grief, for with it came the consciousness, that if his own flock withheld from him respect, others would not be gathered to his fold and learn the truths he loved. This was no trifling evil. He might have silenced the unbidden yearnings of humanity for justice, sympathy and love, and he could enter into the devotion of the apostle, who was "willing to spend and to be spent" for others, "though the more abundantly he loved them, the less he had been loved," *while* he could hope that those who were indifferent to *him*, were yet willing that he should influence them as pilgrims for eternity. But when the pulpit ministration closed with fervent, silent aspiration, that to him might have been given to touch some slumbering conscience, how was he grieved to hear, even while the solemn theme filled his own breast, that those whose grasp of mind could compass every thought, had passed already to some trivial subject, proving how willingly they sunk at once to worldly things! Every follower of Jesus knows how difficult, to the most watchful, is it to preserve that elevation of spirit, that daily living for a purer life, which Christianity demands, and how often and how painfully, in the midst of cares and toils, the soul

"With shackled pinions strives to soar in vain."

But could Sidney Herbert indulge the hope that those whose general course of action seemed to prove that they were giving their "most earnest heed" to the wealth and joys of this life, *wished* to receive a heavenward impulse? No, no; the dread thought would press upon him, that time and eternity—though they might not even to themselves avow it—were held in their estimation in converse value. Deeply he felt his own responsibility; his every nerve was stretched in painful tension. And oh! how heart-sickening was the consciousness that all his reiterated entreaties moved them not! Year after year he watched to see some token of improvement—but it came not. True, glaring vice in its most fearful form might not be found among his hearers; but how far beneath the faith which should have raised them, were the lives too many led—the lives they seemed so well *content* to live! Still, jealousy, with all its paltry train of littleness and wrong, did its low work, destroying happiness and undermining good. Religion's holy precepts were blest realities to him, to aid him in the trials of his course; but he could not withhold his fear for some among his flock, that though they might talk of zeal, all other truth, all other power, had greater

liberty to sway them than that which came direct from heaven, pure from the source of purity.

Twice during his ministry he had had recourse to one who had been most friendly towards him, one who would know the mind of others, to tell his fears, and ask him whether it might not be better for the people to have some new pastor whom they would receive with greater cordiality. His friend assured him *he* knew of none who wished for change, that he hoped he would not think of leaving them, and that he believed the feeling which he expressed was, with, it might be, the exception of one or two among the congregation, as general as any pastor could expect. Sidney Herbert was silenced, but not satisfied, though he longed to think it might indeed be as he had been told, and that much respect and kind regard, which he saw were needed for any good result from his ministry, were, notwithstanding all appearance to the contrary, still entertained towards him. But his spirits did not rise, and years of anxious thought rolled on, until his strength was spent, and it was no longer question of doubt whether he *could* continue to minister at Earlthorpe. No, it was not for him, borne up alone by the high sense of duty, to struggle on. To other hands the sacred charge must be consigned, and so his resignation had been tendered. It was an effort, but it was better over, and his poor wife thought his mind would have more rest, and that after a short space he might go in among a people who would repay his work of love with love. For this they yearned, of this they often spoke together.

The congregation sent him a letter expressive of their sympathy, their sorrow for his failing health, and with it they enclosed a purse of eighty sovereigns in token of respect. The present was acceptable, for illness has its burden of expense. The removal, too, might demand more outlay than their little funds could cover. But Sidney felt that it was not the gift of love, and pain was mixed with pleasure as he took it. And what were then his faults of character, that he was not beloved? He was a Christian—upright, earnest, zealous—living to principle, to duty—responding to each call for sympathy in thought and time, and, far as his little means permitted, freely. We say not he was perfect: who is there that is perfect? But faults which in the sight of God are crimes of blackest dye, are lightly passed by in society where wealth has thrown its halo. *That*, too, can give its varnish to all the mannerisms or defects of manner of those who form one in its gilded circle. There, all the priceless worth and solid knowledge of *poor* Sidney Herbert were counted as the small dust of the balance. No, he was not "of them," and they cared not for him. And oh! how easy is it to find fault! The absent manner or the careless gait, a want of height, or, as it may be fancied, a not comely form,—"trifles light as air," from which scarce one among us is exempt,—were quite enough, when inclination lent that way, on which to hang a disrespectful comment. They did not "call him Beelzebub;" but had they loved the truths he taught, loved him because he bore the spirit of his Master, they would have seen him with unjaundiced eyes, and Sidney might have lived among them blessed and happy in the fulfilment of the generous purpose of his early youth.

A frame more robust, more buoyant spirits, might not have sunk beneath the trial. Still evil ever tends to work its kind, and ministers—

though they needs must enter on the ministry with holy purpose, for no prize of wealth or fame can lure them—are men, frail men. Thus there are those who, hopeless of effecting spiritual good among their people, suffer their own spirits to be injured by the surrounding worldliness, and fall from their own high standard; those, too, who, wearied with the fruitless care, have left the ministry; while others, of more determined character, bear on with disappointed hopes, perhaps tempers ruffled, and thoughts so occupied with means to check some brooding evil, some overt or insidious wrong to undermine the good they sought to do, that little space or power is left them to cultivate that peace serene which should be theirs who are set apart to lead the worship of the sanctuary, to train their people for endless peace and purity. Few, few, indeed, there are who rise with unabated zeal and Christian spirit above the sore besetting evil.

Four months had passed away. Still, health and strength had not returned to bless the pastor's saddened dwelling. Those who saw him rarely, noticed that he was paler, thinner, that he walked more feebly, and to him the thought of leaving Earlthorpe became increasingly a painful effort. His heart *would* cling to those for whom he had felt a parent's deep solicitude. He said, till he could engage in some new sphere of duty, he had no wish for change.

Poor Mrs. Herbert watched over him most tenderly. He was her all of hope or joy on earth. She seemed determined to put from her the idea that she might lose him, until imperceptibly it stole upon her.

One day he had been some time silent, his face almost covered in his handkerchief, when he looked up with the question, "Jane, do not you think that I am worse than I was a month ago?" She put down her work hastily, and took her favourite seat on a low stool beside him, saying, "We *must* go, dear Sidney; I am sure you will be better *any where* than here. Do let us fix the time for leaving. The very love you have cherished in your heart towards your people makes you feel more painfully their treatment of you."

"It may be so, but this is all passed by. They cannot, if they would, take back one saddened recollection which would go with me whereso-e'er I went. No; but I have been thinking much of late if anything I could say before I am taken from them could save another minister from all the discouragements and trials which we have undergone, leaving him more hope of being among them that which the minister of Christ should be allowed to be. But it is so difficult to speak on such a subject, especially to ask for kindly sympathy, his great requisite. Then it should be generous, cordial, respectful, not given in pity to his poverty; nor, indeed, should they suffer him to *be* what they consider poor for one who holds his station. For his sake, they should raise him above anxiety in living; and for their own, should place him in a sphere which one among themselves would deem respectable. It is not well, it is not reasonable, that the pecuniary evil of Dissent should rest with overwhelming force on its ministry. If shared in some degree by all, it would be light indeed. To *make* him poor when it is *their* duty to furnish him with income, and afterwards to look down upon him for his poverty—this is not common justice! No other educated man in all the wide community would live on such a pittance. And why should he? For any lower cause than that of holy truth, our pulpits would

not now be filled at such a sacrifice; and often I have fears the burden will be felt too heavy by our rising race of ministers, and few, too few, are now in training in our colleges. Fathers and mothers say they will not give their sons to live a life of penury, and yet (how inconsistently!) the very beings who say so seem not to have a thought they ought to lay a larger gift upon the altar to support its service. How easily could this be done by those who give ten times the sum to worldly things without one grudge! Not 'of the firstlings of their flock,' but what their *luxury* can spare, they give. My brother's noble gift I hope will place you, Jane, beyond the need of help from them, and renders it less difficult to try to make this congregation see that the golden rule of Christ our Lord and Master will not countenance such treatment of his servants. One who could be supposed to look for benefit from what he said, could not so speak to them. It is because I soon shall pass away that I feel the duty, painful as it is, devolves upon me."

Jane listened on without reply. She saw the truth of all her husband said, but her heart was full, too full for utterance. She could not but perceive his delicate allusions to a loss she dreaded, and yet she could not bear to speak of it. Then, too, her thoughts went back to years long gone, when she had watched her only child, her darling boy, fading before her eyes,—when she had longed for power to give him change of air and all the advantages a little more of this world's wealth would have placed within her reach, which might have saved him. Had there been necessity for such privation, both she and Sidney would have borne the cross, nor felt it was a wrong they should have borne it. To have been the poor among the poor would not have pained them. But Christian charity had no cloak to hide from them that it was indeed a paltry mite, a mean oblation, which the wealthy deemed sufficient for their pastor's need—a just requital for an anxious life spent for their highest good.

That day the doctor came, and Sidney Herbert gathered from his opinion the confirmation of his own, that all his work on earth was done. And yet not done; for Christian duty bade him make one effort more to remedy an ill which every year had made him feel more strongly was cause sufficient for the lifeless and unhealthy spirit of our churches.

The next day he was long closeted with one to whom he could best speak freely,—one, he was confident, who had the interest of the Church of Christ at heart, although on him, as well as others, custom had cast her blinding spell. What passed between them it were needless now to tell, but Sidney rested satisfied that he had wrought conviction on a mind able to influence the many more. And now his soul could rest. His work on earth was done.

Αλήθεια.

LATITUDINARIANISM.

THERE is a wise and an unwise latitudinarianism. The one results from shallowness of heart and superficiality of knowledge; the other from deepness of heart and profundity and variety of investigations. The one tolerates anything, because all things seem much alike; the other recognizes the true every where, because all things have dependency on deep, inward, controlling causes. The wise latitudinarian is also an altitudinarian; his thought spreads broadly, but it is also high-rising, and strikes deep.—*T. Lynch.*

DOCTRINAL DANGERS.*

The Sermon, the title and occasion of which we give below, is a happy indication of the union which subsists between the religious spirit and a belief in the special divinity of our Saviour's ministry. Such indications, seasonable at all times, are especially so when there may be danger either of holding the faith apart from its spiritual efficacy, or of setting up higher spiritual pretensions apart from the faith. The title, however, and professed subject, as well as the occasion of the Discourse, suggest to our minds other dangers and tendencies of the Unitarian body, on which we now propose to say a few words. When we speak of "seeing the Father in Christ," or "unfold Christ's identity with the Father as our religious Teacher" (p. 10), we are in a region very open to mistake. When, too, our words have reference to the bordering views of one of distinguished name but recently departed, we use a general Christian language for the general heart and understanding.† Remembering this, remembering also that Dr. Sadler distinctly professes "to abstain from the philosophical aspect of the subject" (p. 10), and "not to speak of the metaphysical nature of Christ" (p. 5), we still desire to take the opportunity of speaking freely upon what we have proposed.

There has been a tendency of late years among Unitarians to speak of Christ in very unguarded language. Another reaction in the history of our religion has occurred. It is its marked distinction that its very corruptions proclaim its divinity. A load of pretended miracles indicates a nucleus of true ones; the deity of Christ points to divine powers. A reaction against both errors had, as we think, restored the truth both of Christ's humanity and supernatural accompaniments. But now, whether it be from the scandal of their cross, a desire of unity, or other causes, language is employed by Unitarians which, while it indicates a desire to be one with their opponents, leaves it doubtful whether they are not so in fact. They will urge, perhaps, that it is scriptural language. Upon this we remark that nothing has been a more fruitful source of error. Conveying all Christian truth, it has also conveyed and perpetuated all Christian mistakes. What business have we to use the language of others except to express the ideas of others, and that in a case in which we profess to do so? Yet this is continually done in respect of the language of scripture; especially now in respect of language applied to Christ. And in this way. The primary idea that runs through the whole of the New Testament is that of the interposing power of God that attended Christ, and finally left expectant men penetrated with the faith of his life in heaven. It fills with wonder that professed Christians, with their understandings exercised, can question, doubt or disparage, or not place in the very foremost and essential rank, this evidence of Christianity. This primary idea, then, we are con-

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* The Father seen in Christ. A Sermon, preached at Hampstead, on Sunday, March 9, 1851, on occasion of the Death of Mrs. Joanna Baillie. By Thomas Sadler. London—Whitfield.

† We must be pardoned in objecting, however, to the American euphemism "passed on," for "dying." It approaches to a colloquialism of common life.

vinced, is the very heart and soul of the language applied to Christ. That he was attended with the great power of God was the very fact of the gospel. It made it higher than a natural experience. It at once tried, perfected, and empowered that experience in Christ. It indubitably caused it to triumph in the world. Let men and Christians reflect upon the greatness of the distinction, and if they admit miraculous interposition at all, it *must* hold a transcendent place in their estimate of Christian evidence. We maintain, then, not only that the claims, which the world has exaggerated into a notion of deity, actually existed on the part of Christ, but that they exhibit the prominent idea in the distinctive language and epithets applied to him in the New Testament. It is the supernatural power of God that they indicate; the special manifestation of the *natural* attributes of the Deity. But what we have done and are doing now, is to use the epithets and language in another sense, viz., to express the *moral* attributes and character of God in respect of Christ. This is of perpetual occurrence. In our day of inexperience of supernatural splendour, we yet use the language which is evidently the product of an age that witnessed them. This of course is productive of error, more especially in the vital fact of the humanity of Christ; and is fast obliterating the boundaries of true and false theories of the gospel. We assign to humanity what humanity will not bear; we teach as Christians what our instructions do not authorize. Whether we speak of "seeing the Father in Christ," or of Christ's being "the image of God," or make use of any scriptural language which either assimilates Christ to God, or appears to identify him with Him, we do not consider *in what respect* the primitive user of it employed it. We forget the overwhelming distinction which, in the minds of the first age of the gospel, cast every other into the shade. Trinitarians, rightly interpreting the expressions as denoting *natural* attributes, but wrongly supposing them to indicate original deity in Christ,—Unitarians, now inconsiderately adopting them as denoting *moral* perfections, are wresting scripture, in fact, to give out the same result. Our tendency, therefore, is to a return to the long errors of the Christian world. We see in this the mischief of a prevalent so-called spiritualism irrespective of scripture fact and study. We despise attention to language, and it so revenges itself upon us. In our attempts thus to exalt Christ, we take away the specialty and destroy the evidence of the gospel. By putting a moral significance into language expressive of natural, or rather *super*-natural, distinction, we accustom ourselves to lose our cognizance of the latter, and the necessarily exaggerated structure which our perversion has created is soon discovered to be destitute of foundation.

This unguarded mode of speaking of Christ is one of many examples of that departure from the historical conditions of Christianity, of universalizing what is particular, and generalizing what is special, which is the prolific root of nearly all the errors of the church. Recent tendencies to try Christianity by philosophic theory, rather than consider it as what it distinctively is, viz. an historical phenomenon, have had much to do with it; and unless we return to the only legitimate mode of studying it, we have before us the prospect either of not holding it at all, or of merging back, as we have said, into an unscriptural church. "If a man strive for masteries, he is not crowned except he strive lawfully:"

in *this* field, "the husbandman must labour before he partake of the fruits."

The subject is forced upon us at this time by the revival of the controversy, the heart of which is, whether there shall be an authority between man and his Maker. Protesting against it in other churches, we have to see that we have it not in our own. And the tendency of which we are speaking may well make us consider. It will be one good effect of the controversy, if such a consideration take us back to the historical conditions of Christianity, and induce us to re-examine the records of our faith with greater care and discrimination. We feel persuaded that the examination would issue in the conviction, that the result of those historical conditions is that Christ is to us *example* rather than *authority*, or perhaps authority in being example,—moral authority through perfected example: not so much the representative of God on earth, as the representative of Man in heaven. For it is evident that if we make Christ God, or in the place of God, we erect a human authority between the soul and its Author, and fall back into the very error which it was the great object of the prior revelation to prevent. We fall into idolatry, though spiritual, and religion fails and droops, and is defeated as before. Instead of the direct and boundless aspiration, we confine our regards to the human person of Christ; instead of being won by sympathy of an example of the perfected relation of Man to God, having access to Him in every hour through all His works, we abstract ourselves from Him, and concentrate ourselves on His human messenger. We know to what pernicious effect and extent this is the result in other churches by reason of both Christ and his work being interposed between the conscience and its Author. To a certain extent it has existed amongst *us*, and has checked the growth of a free and generous and truly Christian religion. Temporary and local characters which adhered to Christ as the Jewish Messiah, or concerned the apostolic age alone, have in the imaginations of many been permanently associated with him, and have thus contributed to obstruct the immediate regards of the spirit to the omnipresent and ever-judging God; essentially connected with which has been the human doctrine of a distant resurrection, instead of God's argument of our immediate life in Christ with Him. The whole acceptance of Christ's mission to the Jews as literal precepts and direct commands to us, instead of a taking to our understanding and hearts of the great human and divine results, —too implicit a reliance on the variously reported *words* of Christ, and too little account of the *power* of God that was with him,—have had the same effect. We have imagined God *in* him once for all, instead of seeing Him *through* him as a part only, though a special part, of His universal and eternal providence.

Dr. Sadler's Sermon is by no means chargeable with underrating the divine *power* attendant upon Christ. But we think it needs distinction in respect of it. We think too absolute and universal a character pervades his apparent interpretation of language used of Christ, and which he has adduced in considerable abundance. Too little regard, it appears to us, has been had to the differences of the respective employers and occasions of that language; too little consideration of its necessary limitations and reference to the historical conditions under which Christ

appeared and evangelists and apostles wrote.* And this it is which, though he disclaims speaking of the *nature* of Christ, yet gives his discourse the air of establishing too much for it. The identity sought to be established becomes too general and complete; many, we think, might so rest in the persuasion of Christ's deity. We ask ourselves, with each text, by whom, in what respect, in reference to what, is this affirmed? What is its import? The impression to us is more of the natural powers of Christ being set aside by God speaking and acting in him, than of the human Christ naturally and simply uttering human convictions under the trial of divine powers. Dr. Sadler, in one part of his Sermon (p. 16), says he is "not afraid of having too exalted a conception of Christ." Within the limits of fact, so far as we can know it, it is well; and so far as we have attained, we think the humanity of Christ a vital fact, and deem that the moment we exceed it we commence the corruption and destroy the efficacy of the gospel. In this regard we fear the latter part of the Sermon is open to rather more misapprehension. In speaking of the mode in which Joanna Baillie perused the New Testament, and of its Arian result, Dr. Sadler almost leaves it doubtful whether he approves that view. Nor do we think he quite makes it appear that, in respect of Mr. Aspland (p. 21), it was a "modification of taste and feeling, rather than any change of opinion,"† that was indicated in the statement which he has adduced from him. We could have wished also that he had included in the "true catholic and innumerable church of devout believers" (p. 22), some one name, at least, of Humanitarian as well as of Arian Christians.

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* Dr. Sadler assigns much to the term *Mediator* (p. 13). Want of attention to the strict connection in which it occurs has given rise on all hands to far too general an interpretation of it. Paul, we think (1 Tim. ii. 5), has exclusive reference (as throughout his Epistles, having known him in it only) to Christ's *immortal* character, in which he was to be distinguished from the Mediators of the Gentiles, with whom we find that the Athenians (Acts xvii. 18), on occasion of Paul's preaching to them, were confounding the risen Christ. The immortal man was not to be confounded with any imagined deified one. It is confirmatory of this that it is as Mediator of the new *covenant* that the term is elsewhere used of Christ (Heb. viii. 6, ix. 15, xii. 24); and this has strict reference to his death, and immortality thereby, only,—the new covenant beginning only (Matt. xxvi. 28) in the event, by their share in which the Jews forfeited the old, and the immortal Christ so becoming the inheritance of all; the very theme of Paul when he styles him Mediator. As Moses had been mediator or means of establishing the law for the Jews, Christ had been Mediator of immortality to mankind; and as Christ himself had intimated to the apostles that in the immortal state they should ask of God, and not of him, so Paul, speaking of Christ in the same light, unequivocally declares his humanity in contrasting him with the supposed intermediate deities of the heathen ("the *man* Christ Jesus"). We think, then, we depart from the scriptural idea of Mediator by giving it extension beyond this, be it moral or otherwise. Nor can we assent, therefore, to the picture of this character of Christ given in the "Watch-Night Lamps" (p. 41), though we most thoroughly agree with the doctrine of p. 42, which we deem out of keeping with the picture, viz. that conscience must not "resign for an instant its native right of immediate contact and audience with God." As we read Dr. Sadler's remarks, we supposed he had this part of the "Watch-Night Lamps" in his mind. Mr. Tayler, in his new volume of Sermons, entitled "Christian Aspects of Faith and Duty," approaches nearest to a just unfolding of the idea (IV. Christ the Mediator, pp. 63—65).

† Christian Reformer, N. S., Vol. V. p. 486.

It is apart from our design, and otherwise quite needless, to speak of Joanna Baillie's poetical character. It is evident, however, that other qualifications besides those which she possessed are essential to the examination which in her case issued in the Arian hypothesis of Christianity. At the same time, every one must admire her resolve in searching and speaking out her conclusions. Respecting her known continuance in Conformity to the Church of England, there is room for difference of opinion. Her work on the Nature and Dignity of Jesus Christ, from the second edition of which Dr. Sadler has given extracts in his Appendix, was first published in 1831, and is reviewed in the Mon. Repos. of that year, p. 505. It called forth "Remarks," &c., in a pamphlet from Bishop Burgess (M. R. 1831, p. 754),* and her second edition contains a correspondence with him in consequence. She remarks of Dr. Channing, "that as far as her reading went, he is the only one of our pulpit divines who has displayed the character of Christ usefully and powerfully in all its natural beauty and brightness, with an ardour and eloquence befitting a subject so noble." Dr. Channing, we are credibly informed by his biographers and others, was an Arian; yet his displays of the character of Christ are in nothing more striking than the indication of the conception of it as *human*. Passage upon passage could we accumulate, judging by which we should certainly aver that the author was in his speculative view Humanitarian. None, perhaps, is more striking than one in Memoir, Vol. I. p. 295. And we think it a proof that the general impression of the gospel portraiture is sufficient to overpower all contrary views which have not been the result of critical study; and this we know was not Dr. Channing's forte.

In connection with Joanna Baillie's remark upon him, Dr. Sadler asks, "Do we enough preach Christ?" yet thinks we are improving in this respect. We feel persuaded (and probably he thinks with us) that improvement will not come with any departure from our distinctive views, but by our clearer and firmer hold and more faithful and vigorous application of them. We are sure he is with us in believing that it will not be, either by a spiritualism or a philosophy which slights its own foundations in the special manifestation of God in the gospel. And we are equally sure that he will agree with us in the persuasion, that our only hope of improvement must primarily rest on a more religious devotion to Scriptural and Christian studies; in reference to which we add Paul's other most significant illustration, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

R.

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* In this pamphlet (pp. 3, 4) the Bishop says it is the *want of Greek* that is one of the chief sources of dissent from the "High-church doctrine." It is curious, on the contrary, that on the revival of the Greek language in the West of Europe, occasioned by the fall of Constantinople in the 15th century, a little prior to the Reformation, "monkery judged that the Greek language must be carefully guarded against, for it occasioned *heresies*." Among the Netherlands monks it was a proverb, "If he is a good grammarian, he is a heretic;" *si est bonus grammaticus, est hæreticus*.—Barham's Life and Times of John Reuchlin, the Father of the German Reformation, p. 85, and note.

NOTES ON THE ACTS OF THE APOSTLES.

By Rev. William Turner, Jun.*

Chap. ix. Eichhorn and other German anti-supernaturalists have taken great pains to make out such a version of this history of the conversion of St. Paul, as should enable them to explain the whole of it by an appeal to natural causes. They suppose that, notwithstanding his vehemence as a persecutor, he may have been much impressed by the caution of his master Gamaliel; and consequently that, during his journey to Damascus, his mind may have been in a hesitating, undecided state, speculating on the possibility of his being found, after all, to have been fighting against God. Under these circumstances, he and his party are suddenly arrested by a violent thunder-storm, which strikes him to the ground, and for a time deprives him of sight. His thoughts are naturally led to the nature and pretensions of that new religion, his hostility to which had been thus signally checked, and he is induced to abandon his persecuting designs for the sake of entering on a more careful and impartial inquiry into its true character. With this view he sends for Ananias, with whom it is presumed that he had a previous personal acquaintance, &c.—It is needless to go further into the details of this scheme; what has been stated is enough, I conceive, to shew that it is not less untenable than the speculations in which some of these writers have engaged for the purpose of getting rid of the supernatural character of the New-Testament history altogether. In fact, it is difficult to point out any history which has the character of a miraculous history more clearly stamped upon it than this; and when considered in this point of view, it has been justly regarded as furnishing a striking and impressive, as well as satisfactory, exemplification of the evidence by which the truth and authority of our religion is established,—an argument which has been ably illustrated and enforced by Lord Lyttelton. The arguments of these German theologians, such as they are, may be found in Kuinoël's note on the place.

While, however, we earnestly contend for a miraculous interposition in the circumstances which brought about the change in Saul's views and feelings, we are far from seeing the same reason to believe in anything properly miraculous in the change or conversion itself. Of course we cannot doubt that the Supreme Disposer of all things may, if He sees fit, suspend the ordinary laws of *mind* as well as of matter, or exercise a direct influence on the thoughts and feelings of his rational creatures in modes altogether different from those which regulate the ordinary course of his moral government. But we see no sufficient reason to think that he ever has done so—for this, among other reasons, that a miracle of this description seems less adapted to answer the purpose for which alone we can imagine such unusual exhibitions of Divine power to be introduced, namely, to serve as the credential of a divinely-commissioned prophet or messenger. The reason is evident; because the laws of the moral world are less obvious and less generally understood, and the changes and events to which they refer are less distinct and easily recognized, than those of

* In continuation of a series inserted in the C. R. 1838.

an external nature. In *this* case, we see no ground for thinking that the change in the opinions, feelings and character of Saul the persecutor, by which he was transformed into Paul the apostle, was either too sudden or too extensive to be accounted for by the natural influence of the new and extraordinary circumstances in which he was placed. Such extensive and remarkable changes of sentiment and views in persons of an ardent, sanguine temperament, frequently arise from the operation of ordinary natural causes; or rather, from the operation of new and striking circumstances upon the mind in conformity with the usual laws of our intellectual nature. It must be considered that the future apostle was, as we have said, a man of a peculiarly warm and ardent turn of mind, and that, though he had probably paid little or no attention to the claims of the new dispensation to a divine authority, previous to this time, yet the very vehemence with which he had entered into this persecution could not but draw his thoughts to the subject, and the suddenness of the appearance of Jesus, the overpowering splendour of the accompaniments, and the temporary deprivation of his sight, were all circumstances likely enough to act upon his excitable and zealous disposition in the train of his feelings. The closing of his bodily sense might naturally tend to promote the opening of his mental vision, and to convince him that the person to whose cause he had been so bitterly opposed, was indeed entitled to the character he assumed. Notwithstanding his vehemence as a persecutor, I know not that we have any right to suppose that he was otherwise of a vicious character. Though a Pharisee, by connection and as a disciple of Gamaliel, he was certainly not, like many nominal Pharisees, a hypocrite, but was at least *sincere* in his religious profession; and as it is very probable that he may not have had an opportunity of personally witnessing any of the miracles of our Lord or his apostles, so as to have had the evidence of their pretensions directly laid before him, he may have honestly thought that in setting himself against them, he was doing God service. With dispositions in the main good, and a sincere desire to promote the honour of God and the interests of truth, his feelings, when his mind was first awakened to the suspicion that he had been acting on mistaken views, and in reality fighting against God, would doubtless add to the earnestness of his desire to shew by every means in his power how completely his views were changed.

At this time, probably (that is during the three days that he continued fasting and blinded), the vision may have taken place described 2 Cor. xii. 1, when he was taken up into the third heaven and saw things great and unutterable, and was fully instructed in the mysteries of the gospel, unless we should think it more reasonable to refer this to his subsequent sojourn of three years in Arabia, of which the historian has taken no notice. There is a sort of pause in the narrative, either at the 19th or the 22nd verse, where it might be inserted, according as we think it most likely that Saul would immediately present himself in the synagogue to make known his conversion as soon as he had recovered strength to do so, or that he would *first* go into retirement in order to employ a period of leisure and seclusion in acquiring a more perfect knowledge of his new faith. The former supposition (for it can be nothing more) seems more consistent with

the general ardour and promptitude of his character. In what part of Arabia he resided, we are not informed; but we gather from his own account of it (Galatians i. 17), that he was fully instructed in the principles of the new system of which he was afterwards to be the zealous and effective preacher. This instruction, as we learn from his own repeated declarations in his Epistles, he obtained, not from any of the original apostles, or other eminent disciples who had been previously engaged in preaching the gospel, but directly from the Author and great Captain of our salvation himself. In what manner or by what kind of intercourse this knowledge was communicated, it would be a vain speculation to inquire. But it was such, we find, as to place him on a level with the rest of the apostles, in respect of his complete acquaintance with the principles of the Christian faith, and of his authority to teach them, and make disciples to the new dispensation. That the same exalted Personage who appeared to him on the way, honoured him with further interviews for this purpose, we learn from his own testimony.

26. Some have thought it strange that, after an interval of more than three years had elapsed since his conversion under such extraordinary circumstances, the disciples at Jerusalem should still be suspicious when Saul offered to come among them in his new character of a friend and fellow-labourer. It should be remembered, however, that it had been a season of persecution, when their attention had doubtless been mainly directed to the measures necessary for securing their own personal safety, and they had little leisure for attending to what had been going on at a distance. It is possible, therefore, that they might not even have heard of the miraculous conversion in the neighbourhood of Damascus, or at least only a confused and imperfect rumour may have reached their ears. And no results would seem to have arisen from it, as Saul had passed the greater part of the intervening period in seclusion; so that the whole affair may well be supposed to have passed from their recollection, and they would therefore have no other idea connected with his name but that of a zealous, uncompromising Pharisee, who seriously imagined he did God service by persecuting even unto death the professors of that very faith of which he now professed to become an advocate. But, if there was distrust on the part of the disciples, what may we not suppose to have been the reaction of feeling in his former friends! Of all foes, an *apostate* is ever regarded with the bitterest and most rancorous hostility; and the more so, in proportion to the zeal he formerly manifested for the cause he has deserted, and the extent of his former services in its behalf. Men are seldom so thoroughly confident in the basis of their own convictions, as not to feel that confidence somewhat painfully disturbed, when one whom they have regarded as a champion of their party, and of whose talents they have been accustomed to form the highest estimate, suddenly abandons their standard, and publicly denounces the views and principles which he had hitherto maintained, as erroneous and pernicious. Nothing, the world will be apt to say, but the irresistible force of truth could induce such a man to quit his former connections, and ally himself to those whom he had hitherto reviled and persecuted. Hence, of all the promoters of this hated cause, Paul was always re-

garded by his unbelieving countrymen with the most violent animosity; the more so, because he shortly became the leading advocate of its most obnoxious feature in their eyes, glorying in his peculiar character as the apostle of the Gentiles.

31. The *rest* of the churches of course implies that the persecution consequent on the martyrdom of Stephen had now ceased, either from the interference of the Romans to check the mad rage of the unbelieving Jews, or from some other cause not particularly explained. Some writers have conjectured that this suspension of hostilities against the Christians arose from the attention of the Jewish people in general being otherwise and disagreeably occupied by the insane attempt of Caligula to have his statue erected in the temple at Jerusalem and made the object of worship there. No doubt, a proceeding so abhorrent, not only to their law, but to all their most rooted prejudices and feelings, must have been exceedingly alarming to the Jews, and cannot but have created great confusion. If up to this time they had been persecuting the Christians, we may naturally enough suppose that there would be an end for a while to such outrages in the midst of their extreme solicitude on their own account. This is conceivable; but I can hardly think that our historian would describe the churches as enjoying *rest* and prosperity at such a period. It must be remembered that they, too, consisted exclusively of Jews, "all zealous for the law," who would be not less shocked at the outrageous profanation contemplated by the Roman emperor than their unbelieving countrymen. We cannot imagine that they would sit by in unconcerned indifference at a period of such extreme and critical solicitude to the whole nation, the confusion attendant on which is described in such lively terms by the Jewish historian. It is much more probable that the violent proceedings of the chief priests and other Jewish rulers were at length put a stop to by the Roman authorities in the province. It is observable that *they* had as yet no particular cause of hostility to the Christians as such; as far as they knew anything about the history and principles of the rising sect, it would seem that the same motives which rendered Pilate averse to give way to the instigation of the Jewish rulers against our Lord, would equally render his successors unwilling to countenance or abet the persecution of the Christians by their countrymen. In fact, it may be doubted whether they had as yet any distinct knowledge of the Christians, except as one out of a number of obscure sects differing from the bulk of the people in certain "questions of words and names and of *their* law," which were beyond their comprehension, or beneath their notice. If they had noticed them at all, however, they could hardly have failed to perceive that the Christians were a much more peaceable, orderly set of people, strongly contrasted in this respect with the turbulent race to which they belonged, and would therefore be disposed to favour them accordingly. On the whole, perhaps, the thing most difficult to account for is, how this Jewish persecution arose to such a height and was allowed to continue so long, rather than that it was at length put a stop to.

This is the only place where Christian churches in *Galilee* are particularly mentioned; which is remarkable when we consider how large a portion of our Lord's ministry was spent in that district, and

that all the original apostles were Galileans. Nevertheless, they are invariably spoken of as residing habitually at Jerusalem, which appears to have been all along the *head quarters*, as it were, of the Jewish church. This is different from what we should have expected, and is not easy to account for.

41. It is not without reason observed by Mr. Belsham, in reference to this and other instances recorded in the New Testament, in which, according to the common belief, the souls of pious and worthy persons were recalled to re-occupy the bodies they had quitted at death,—that in this case this astonishing exercise of Divine power would partake of the nature of a punishment rather than of a benefit, calling them back again from a scene of glory and advancement on which we must suppose they had already entered, in order once more to expose them to the labours and infirmities of mortality. If in their renewed life on earth, they retained a recollection of the state of rest to which they had been actually admitted, the privations and troubles of this life would be felt only the more sensibly and acutely; and the hypothesis that a supernatural extinction of such memory took place on their return to the re-animated body is altogether gratuitous.

SATIRICAL DESCRIPTION OF A YOUNG PREACHER IN 1628.

A YOUNG raw preacher is a bird not yet fledged, that hath hopped out of his nest to be chirping on a hedge, and will be straggling abroad at what peril soever. His backwardness in the university hath set him thus forward; for had he not truanted there, he had not been so hasty a divine. His small standing, and time, hath made him a proficient only in boldness, out of which, and his fable-book, he is furnished for a preacher. His collections of study are the notes of sermons, which, taken up at St. Mary's, he alters in the country; and if he write brachigraphy, his stock is so much the better. His writing is more than his reading, for he reads only what he gets without book. * * * The pace of his sermon is a full career, and he runs wildly over hill and dale, till the clock stop him. The labour of it is chiefly in his lungs; and the only thing he has made in it himself, is the faces. He takes on against the Pope without mercy, and has a jest still in lavender for Bellarmine: yet he preaches heresy, if it comes in his way, though with a mind, I must needs say, very orthodox. * * * His commendation is, that he never looks upon book; and indeed he was never used to it. He preaches but once a year, though twice on Sunday; for the stuff is still the same, only the dressing a little altered: he has more tricks with a sermon, than a taylor with an old cloak, to turn it and piece it, and at last quite disguise it with a new preface. *Bishop Earle's Microcosmography.*

THE WORLD'S TROUBLERS.

A NEW speaker of truth is as an angel sent by God to trouble the waters of thought, and after the troubling there is healing for those who first step in. For some few years or generations the waters retain their efficacy, but then again need a new troubling by some prophet or wise man. When Christ came, he permanently troubled the waters of the world's life, yet ever and anon there have needed to be minor troublings.—*T. Lynch.*

CRITICAL NOTICES.

The Quarterly Review, No. CLXXVI. March, 1851.

The opening article is one proof amongst many that the field of pure literature is pretty well reaped by reviewers. The critic here quits that field for the poultry-yard, and gives us a disquisition of some thirty pages on "Poultry Literature." Some of the topics handled are not delicate or pleasant, and the slang of the poulterer is no more tolerable than that of the groom or the cockfighter. If somewhat more choice in its terms, the second article is not more refined in its topics, being an essay on the life of Mad. de Maintenon and other notable French women in the 18th century. Yet in a later article in the current No. a malignant attack is made on the memory of the late Lord Holland on account of the subjects of his "Foreign Reminiscences." But the reviewer does not care to conceal from us the motive that has led him to throw his mantle over the characters of the profligate men and women whom Lord Holland encountered in foreign courts, and whose characters he has so vigorously sketched. The fact that Lord Holland has left behind him voluminous Memoirs, treating, as the reviewer presumes, and we may add fears, of domestic policy and affairs in his own times, and that in due time some portraitures of the Tory statesmen and princes of the first portion of the 19th century may be looked for, is quite enough to account for the Quarterly reviewer's anxiety to destroy at once Lord Holland's reputation, both "personal and historical." Already we have had the veil partially drawn from before the palace and court of George IV. Much more, probably, will have to be revealed before that Prince, lauded in his day by court sycophants as "the first gentleman of Europe," will descend to that ignominious level to which we can scarcely doubt that he is doomed in the unflattering page of history.—There are, however, two sterling articles in the No. The first is a review of Mr. Merivale's History of the Romans under the Empire, chiefly devoted to the life and character of Julius Cæsar. From this we are tempted to make an extract.

"His public course during the last sixteen years of his life was one of almost constant and bloody warfare. His natural temperament seems to have been humane, and free from that remorseless cruelty which stained the career of so many of the public men of his age. Whatever of moral contradiction there may seem in this, experience teaches that the conditions are compatible; and in the instance before us we have proof sufficient to justify the opinion given. The gaudensque viam fecisse ruinâ of Lucan is the phrase of the poet, and not the truth of the historian. Amidst the thousand private animosities which civil wars engender and envenom, we call to mind not a single action of Cæsar prompted by private malice or revenge—many of humanity and generosity to enemies who fell within his power. Whether he was a man of warm affections may admit of more doubt. We incline to think not, though without any certain evidence by which to decide the question. * * * All the strongest traits of Cæsar's mind were intellectual, and we doubt whether softer sentiments, passion or romance, had ever any very strong hold upon him. A tragedy, indeed, was among the number of his literary works; but it no longer exists, nor have we any such accounts of it as to affect our guesses.

"The profligacy of his early course—partially as it seems carried on with his later years—has been a main allegation against him in all succeeding times. We cannot accuse him of intemperance at table, since Cato remarks that he was 'the only one who went forth sober to the overturning of the Commonwealth.' But the charges of other sensuality admit no excuse or palliation; unless we find such in the general corruption of the age, or in some suspicion that the public eminence of Cæsar might have led to exaggerated statements of all that regarded his demeanour in private life. Making every allowance for such overcolouring, however, we are still unable to dismiss the general imputation. Temperament, temptation, opportunity, were all on one side, without a single aid from religion or moral discipline on the other. Two or three small incidents

are presented to us as proofs of superstitious feeling; but we believe them to have depended rather on a politic or careless conformity to popular sentiment; for Cæsar lived as Virgil did,

'Al tempo degli Dei falsi e bugiardi;'

and it was impossible that an acute intellect like his should have submitted itself for a moment to the puerile absurdities of the Grecian or Roman belief, or derived motives to virtue from sources thus scanty and impure. He lived without religion on the very verge of that time which brought new light and truth into the world.

"As to the intellectual qualities of Cæsar, it is needless to say more. They areinscribed on every page of his life and history, and are the subject of constant admiration to his contemporaries as well as to succeeding writers. * * * Omitting many other testimonies, * * * we may take the eulogy by Drumann as a brief and just statement of what was achieved in various ways by this wonderful force and capacity of mind. 'He was great in everything he essayed: as a captain, a statesman, a lawgiver, a jurist, an orator, a poet, a grammarian, a mathematician and an architect.' * * *

"With the exception, and this a doubtful one, of Frederick of Prussia, Cæsar is perhaps the only great commander who adds the fame of literature to that of war. Unhappily, all his writings are lost to us except the Commentaries; a fact which, regarding the author both in his own greatness and as the head of a long line of sovereigns, may reasonably excite surprise as well as regret. * * * Niebuhr has somewhere remarked that there is no witty saying of Cæsar on record. It is difficult enough to define wit in any form, and we should hardly go to a German professor for aid in such definition; but if pithy and pointed expressions and retorts come under the term, we know that Cæsar had such at command—some specimens live indeed in every scholar's memory; and if his collection of apothegms—the *mucrones verborum*, as Lord Bacon calls them—had reached us, we should probably have had abundant evidence for his keen appreciation of those great sayings which form the true wit of every time and language of man.

"We are greatly surprised that Mr. Merivale takes such slight notice of the oratorical fame of Cæsar, seeing the strong impression it made upon the best judges of his own age and country. Where Cicero and Quintilian have testified their admiration in terms so remarkable, it is hardly enough to despatch the subject in a short sentence, without any reference to these eminent authorities. From one passage in the *De Claris Oratoribus*, it may be seen how high a value Cicero attached to Cæsar's recorded opinion of his own oratorical powers. What other commander or conqueror, how few statesmen even, have obtained or merited tributes like these, and given by such judges! Nor can we fail to notice the portrait they convey to us of the noble aspect, attitudes and voice of Cæsar, when addressing an assembly. We are able, in considerable part, to complete the picture of his lineaments from busts, coins and actual description; all which indicate, as far as mere outline can ever do so, the high intellect, vigour and determination belonging to this wonderful character."

The other article which we have read with pleasure is a review of the recently printed Lives of Calvin. Of the ignorance and unfaithfulness of Dr. Henry Stebbing as a translator of Dr. Paul Henry's Life, in German, of the great Reformer, some perfectly startling proofs are given. To Mr. Dyer's work very high praise is accorded. Of Audin's work, written under the influence of strong Romanism, and attributing to the hated Reformer nearly every crime, a very indifferent report is made. The reviewer's own remarks on the great crime of Calvin's life will, notwithstanding the numerous references recently made in our pages to this subject, be read with interest.

"In the first place, the whole proceeding is liable to the objection which was advanced by Servetus himself—that he did not belong to the jurisdiction of Geneva, and had committed no offence within the territory of the republic. Dr. Henry replies that Calvin 'was a reformer of *the Church*, not of the little diminutive Church of Geneva only.' But perhaps some persons may question whether a self-assumed papacy warranted the neglect of the usual laws of justice.

"Again, when M. Audin raves against Calvin, as if his own Church had never

put any one to death on account of religion—conveniently forgetting that a slow fire was ready for Servetus at Vienne, if he had chosen to return instead of staying at Geneva—Dr. Henry roundly tells us that Calvin and the Genevan Council had no responsibility in the matter; that the burning was really the act of the Romish Church, from which they had learnt their principles of intolerance! (III. p. 208). But surely, when so much of the Romish system was rejected, some reason ought to be shewn why these principles of intolerance were retained. Surely a man who had so boldly revolutionized the whole traditional system of the Church,—one who professed to rest all his doctrine and practice so exclusively on Holy Scripture,—might have found there, if he had been disposed to seek for them, some grounds for a different treatment of religious error —grounds considerably clearer and more decided than those on which he built some of his most cherished opinions. And that he did not—that he preserved this part of Romanism, while he rejected the rest—must, we think, be ascribed to the fact, that he found it congenial to his own character. The traditional practice may indeed be alleged to palliate the conduct of our own Reformers in burning Joan Bocher and George van Pare; but we cannot admit it as any excuse for one who had cast off tradition so violently as Calvin—for one whose own original legislation had been so fearfully severe.

"Calvin felt and vehemently denounced the iniquity of the persecutions against the Reformers. His earliest work was a *Plea for Toleration;* even during the process against Servetus he writes to Farel, inveighing against the cruelties which were exercised on their brethren in France. But with what justice could he complain of these things if he himself used similar severities against those who disagreed with him!

"It may be argued that the offence of Servetus belonged to a different class from that of the French Protestants, since he denied the very foundation of the faith, and maintained his opinions with blasphemy. But the Reformers had industriously deprived themselves of the right to use this plea. For if, as they continually asserted, the consecrated host was a god for the Romanists, their own usual language on the subject of the mass must have been no less detestable to Romanists than the blasphemies of Servetus to believers in the Trinitarian doctrine. The difference, therefore, was one which Romanists could not be expected to recognize.

"Above all, let it not be said that the age must bear the blame. The age was one in which a new religious light had sprung up. The volume of Scripture was open, and was studied with eyes which had no prejudice in favour of tradition. The principle of toleration had been asserted—among others, by Calvin himself in his earlier days; and although the punishment of Servetus was approved by men eminent in the Reformation—such as Melancthon, Bucer, Peter Martyr, and Bullinger—it was heard of by the contemporaries in general with horror; it drew forth protests even in the brief interval between the time when the sentence began to be foreseen and that of its execution; and no sooner was it consummated than voices were raised against it—some in rude anger and some in the calmness of deep sorrow, which the defences of Calvin and his adherents could neither confute nor silence.

"Nor can we leave unnoticed Calvin's own more especial share in the affair. On receiving a manuscript from Servetus in friendly confidence, he utters a threat against the life of the author. He keeps his eye on him for seven years, gets intelligence as to his motions from spies or treacherous friends, and at length (as it would seem) instigates an accusation against him before the authorities of a Church which he himself believes to be the antichrist of Scripture. With a show of reluctance, he supplies materials for the prosecution; and when Servetus has made his escape, he causes him to be arrested in a city where he had done no wrong, and which he was about to quit as a peaceful traveller. He is the soul of all proceedings against him; he makes use of language offensive to himself a count in the deadly indictment; he presents an appeal to a higher tribunal, because this might have been less unfavourable to the accused; he allows himself to be reminded of his personal enmity as a reason for suffering the law to take its course in all its barbarity; he chooses the man who had used this argument to be the spiritual attendant on the victim at the stake."

The Monthly Literary and Scientific Lecturer, containing Lectures delivered in Mechanics' Institutes, &c. Dedicated by permission to the Right Hon. the Earl of Carlisle. Edited by a Reporter of the Press. 12mo. Pp. 32.

We fear this unpretending but really useful little periodical is not as widely known as it deserves to be. We owe our own knowledge of it to the accident of finding it on the table of a mechanic, in whose house we had taken shelter from a storm. It is printed at Dewsbury, and is now in its second volume. The subjects of the No. before us are, a lecture by Mr. Slater, at the Droylsden Mechanics' Institution, on the Life and Genius of Priestley; another, by Mr. Stone, on Ventilation and Warming; another, by Dr. Wilkinson, on the Philosophy of Eating and Drinking; and another, by Dr. Thomas Barnes, on the Structure and Physiology of Man and the Lower Animals.

The selection of the subject of the first lecture by Mr. Slater as suitable and interesting to a party of mechanics in the township of Droylsden, neither the lecturer nor any of his hearers (so far as we know) having any theological bias towards the opinions of Dr. Priestley, is a satisfactory sign of the times.

How the lecturer treated his subject, our readers may gather from the concluding sentences:

"As to his moral character, few have excelled him in candour, simplicity, and integrity. Earnest in the pursuit of truth, and always willing to retract if in error, he avowed his opinions with a courage perfectly heroic. Neither hope nor fear could ever make him keep silence, when he deemed that the public good required him to speak. The outcries of the multitude, and the threats of power, were lost upon him. Duty, not interest, was, throughout life, his watchword. Sometimes, indeed, his boldness savours of imprudence; yet it would be well for the world if the many who know what is right, but dare not confess it, could be gifted with some portion of his spirit. Untiring industry was another of his virtues. Throughout life he rose at five A.M., kindled his fire, and fell to his studies. By such perseverance only could he have gained learning so vast and varied, and composed such an amount of works. He was all along surrounded by a numerous circle of attached friends—an important proof of the excellence of his character; for though an agreeable knave may gain friends, only a good man can keep them. Priestley was never forsaken by his friends, even amidst the most dangerous circumstances. In him, philosophy was justified; all the spite of his opponents—all political and theological rancour—failed to detect a flaw in his conduct. In short, we may say he lived and died an honour to his country, to science and to humanity. As long as a sincere and disinterested love for truth, and a manly utterance of it when found, shall be appreciated, so long will the name of Joseph Priestley be pronounced with love and reverence."—P. 77.

If it be permitted to the spirits of the departed good to be cognizant of what is going on in the world which they helped to instruct and improve, how must the spirit of Priestley rejoice to see that his labours were not in vain; that, though he was reviled and driven with execrations from the land of his birth by his contemporaries, their children and children's children honour his memory as a philosopher and a patriot, and regard his fame as a national possession and treasure! Channing was permitted to see something of the popular veneration of his talents and writings before he was removed from his earthly labours; and his biographer tells us, that seldom was Channing so evidently gratified as when he received a letter of thanks for his Lectures on Self-Culture and on the Elevation of the Labouring Classes, from a society of working men at Slaithwaite, a village a few miles distant from the press at which the Scientific Lecturer is printed. "On his table was then lying a letter, written by command of the monarch of one of the mightiest nations of Europe, to thank him for a copy of his writings; but this heartfelt expression of gratitude, in the handwriting of a rough miner, moved him more deeply than the courteous praises of the great, the admiration of scholars, or even the warm appreciation of friends. It filled him with inexpressible joy to know that he had smoothed the wrinkles, dried the tears, new-strung the muscles

of the toil-worn poor." Well might the Christian philosopher exclaim, as he is said to have done, with glowing countenance and beaming eyes, "This is honour, this is honour!"

Morning and Evening Meditations for every Day in a Month. A New Edition, prepared for Popular Use, with the addition of Prayers. 12mo. Pp. 184. London—Horsell.

To the merits of this manual of piety and practical religion we bore our testimony on the publication of the first edition (C. R., 1845, p. 561). The experience of the six years which have since passed has confirmed our impression of the importance to the Unitarian body of works calculated to maintain a devotional spirit, yet free from fanaticism, and composed with literary skill and taste. Assailed as our young people are with all kinds of intellectual and spiritual quackeries, seducing them not merely from common sense, but from Christianity and Theism itself, we are increasingly anxious that parents and religious teachers should take good and timely care to imbue the minds of their children and pupils with sound and accurate knowledge, and their hearts with warm piety. If the child have imbibed the love of God, atheism will be as revolting to the mind of the man, as parricide would be to an affectionate son. The new edition of the "Meditations" is prepared for the press and printed by Mr. Philip Carpenter. He has added Prayers to each Meditation. In the Preface, acknowledgments are made of assistance in this department of the work to Mr. Howorth and the family of the late Dr. Arnold. Like the other works which have issued from the "Oberlin Press," this is published at a very cheap rate. The American public have shewn their approbation of Miss Carpenter's excellent volume by a reprint at Boston. This is the third English edition. We venture to foretel that it will not be the last.

Brief Notices of some of the Unitarian Martyrs and Confessors of England. A Lecture delivered in Cross-Street Chapel, Manchester, Dec. 8, 1850. By William Gaskell, M.A. Pp. 15. London—Whitfield.

This little tract contains brief notices of Joan Bocher, George van Parris, Jan Wielmacker and Hendrick Terwordt, Matthew Hamont, John Lewes, Bartholomew Legate, Edward Wightman, Paul Casaubon, Paul Best, John Fry, John Biddle, John Knowles and Thomas Emlyn,—all Unitarian martyrs or confessors. We concur with our author in the propriety of retaining the first name in the list.

"According to Mr. Wallace, Joan suffered for 'denying the humanity of Christ;' but Strype says, that 'Arianism now showed itself so openly, and was in such danger of spreading farther, that it was thought necessary to suppress it by using more rugged methods than seemed agreeable to the merciful principles of the professors of the gospel;' and that 'for this heresy she was condemned.' From the strange perversions to which our own simple views have frequently been subject, we can easily imagine how the former charge might have originated out of her professing to believe that Christ was a pre-existent spirit; just as we find one of the accusations against Servetus to have been that 'he wickedly pretended to destroy the humanity of our Lord Jesus Christ.' We know, too, that opinions nearly allied to, if not identical with, those ascribed to her, were held by some of the Dutch Baptists who rejected the doctrine of the Trinity; and we have therefore, I think, fair grounds for claiming her as a sufferer for her faith in the Unity of God."—Pp. 4, 5.

An admirable popular tract might be constructed on the principle of this interesting lecture, going more fully into details respecting the holy sufferers, and illustrated with brief and pithy extracts from their writings.

INTELLIGENCE.

DOMESTIC.

Manchester Sunday-School Association.

The sixth annual meeting of this Society was held on Good Friday, April 18th, at Manchester. It was very numerously attended. Amongst the ministers present we observed Rev. J. G. Robberds, Dr. Beard, Rev. C. Wicksteed, Rev. W. Gaskell, Rev. F. Baker, Rev. G. Hoade, Rev. J. Cropper, Rev. P. P. Carpenter, Rev. F. Howorth, Rev. T. E. Poynting, Rev. J. Wright, Rev. R. B. Aspland, &c. There were numerous teachers present from the several schools in and around Manchester, Dukinfield, Padiham, Rawtenstall, Mossley, Mottram, Stockport, Bury, Stand, Bolton, &c. A large congregation assembled at eleven o'clock in Cross-Street chapel. The psalmody was of the refined and beautiful character for which the Cross-Street choir, presided over by Mr. Shore, is celebrated; but we must confess that, in place of the anthem, we longed for a plain psalm tune (say the Old Hundred, or York, or St. Matthew's), in which all the assembled teachers and congregation could have heartily joined. The devotional service and the sermon were entrusted to Rev. Charles Wicksteed, and we need scarcely say that the trust was fulfilled by him with taste and power. Taking for his text 1 Cor. ix. 27, the preacher discoursed on Christian responsibility, weaving into his discourse several very striking references to the day on which they were assembled, and applying his doctrine especially to the case of Sunday-school teachers. He exhorted them habitually to remember the paramount duty of maintaining unsullied the Christian character, and of being morally and spiritually watchful. He dwelt on the importance of due mental and moral preparation for the specific act of teaching, and cautioned them against the delusion that the advances they had already made absolved them from efforts for further self-improvement. He exhorted them to study the art of teaching, and to attend especially to the construction of the child's mind, and to make the mistakes and failures of the child the means of disclosing the true way to teach and to improve him. He exhorted them to cultivate a personal knowledge of their pupils, and to bring this knowledge to bear on their intellectual and moral training. Nor did the preacher omit to enforce on teachers the duty of prayer, especially as a preparatory exercise for the office of teaching. When speaking of teachers' visits to the homes of their Sunday scholars, he dwelt on the necessity of visiting the careless and the irregular, but invited them to recruit their spirits by mingling with this painful and mortifying duty the refreshment of visiting the dwelling of the docile and obedient pupil. He spoke with touching eloquence of visits to Sunday scholars in their sicknesses, of the light and hope which the visit of a beloved teacher will diffuse, not merely in the sick chamber, but through the whole household of the sick pupil. The preacher concluded with a very impressive description of the aim and purpose of the Sunday-school teacher, and of the exhilarating results which he is sometimes permitted to behold as the well-earned reward of his holy and honourable work.

At the close of the service, many of the visitors from distant places, accompanied by some of the Manchester friends, repaired to the upper schoolroom in Mosley Street, where a plain but substantial dinner was prepared at a very low charge. The room was tastefully adorned with hangings and emblems and bannerets and mottos. At two o'clock a numerous assemblage took place in the lower school-room. It had been arranged that the chair should be taken by the much-respected President of the Association, J. Aspinall Turner, Esq., but, to the regret of the Committee, this was prevented by his indisposition. At a short notice, Professor Eddowes Bowman consented to occupy the chair. He opened the business by some suitable remarks, vindicating the principle of association from the objections sometimes alleged against it. As respected Sunday-school teachers, its effects were pre-eminently useful and happy. They were often placed in isolated situations, and had to contend with great practical difficulties. By bringing the principle of union and communion to bear upon their work, they were often enabled to surmount difficulties, and to effect a great amount of good. A salutary principle of emulation arose, and each school learnt something by looking on what had been

done by others. He alluded to the good effected by the exhibition of the several philanthropic institutions which were associated with the Sunday-schools of the district. The Professor next dwelt on the objection to Sunday-school instruction based on the very limited period of time during which it was imparted. He reminded them that if their time was limited, so was the course of instruction which they aimed to impart. The Sunday-school teacher aimed to inspire his pupils with the desire of self-improvement—not merely to teach them to read, but to imbue them with a taste for reading. If they did this, the good effected must not be measured by the time given to the actual communication of knowledge. The act of sowing the seed, though it took but a very short time, was all-important; but many other influences were necessary before the labourer could reap the expected harvest.

Rev. John Wright, the Secretary, proceeded to read the report, which embodied a large mass of carefully-digested statistics. The following is a list of the schools in connection with the Association, with some of the more important facts:

	Established.	*No. of Teachers.*	*No. of Scholars.*
Ainsworth	1809	28	179
Altringham	....	5	41
Bolton, Bank Street	1787 or 1790	38	232
Christian Brethren	discontinued.		
Boston Mills, Hyde	discontinued.		
Bury	before 1810	43	322
Chowbent	1816	42	204
Congleton	discontinued.		
Croft	1839	7	17
Dean Row	1845	5	50
Dob Lane	1844	13	105
Dukinfield	1800	70	480
Higher	1838	22	49
Astley Street	1846	25	104
Flowery Field	1830	84	373
Gee Cross	1841	18	201
Hale	....	9	44
Knutsford	....	8	38
Macclesfield	Re-established 1844	25	130
Manchester, Lower Mosley Street	1788	75	595
Strangeways	1824	32	264
Miles Platting	1834	35	339
Monton	1825	32	122
Mottram	1821	67	347
Newchurch	1808	19	200
Newton	1850	12	78
Oldham	1818	17	138
Padiham	1822	63	268
Park Lane	1813	12	91
Rawtenstall	1823	20	103
Rivington	1828	6	28
Rochdale, Clover Street	1806	35	133
Stand	....	20	166
Stockport	1846	20	215
Styal	....	16	109
Swinton	1822	17	68
Todmorden	1824	7	34
Warrington	1789	21	169
Wheatley Lane	1841	19	75

A very interesting list was appended of the various intellectual, philanthropic, religious and social institutions connected with each of the schools.

From the returns it appeared that at the last annual meeting the Association consisted of 35 schools, containing 6069 scholars and 956 teachers; that 3 of these, which contained 320 scholars and 58 teachers, had now ceased to exist; and that 4 new schools had joined the Association, containing 576 scholars and 115 teachers; so that it now includes 36 schools, containing 6021 scholars and

987 teachers.* Ten schools had increased during the year both in teachers and scholars, viz. Bolton, Chowbent, Dukinfield (Astley Street), Hale, Macclesfield, Monton, Oldham, Rawtenstall, Rochdale and Wheatley Lane. Five had increased in scholars, but had fewer teachers, viz. Altringham, Gee Cross, Newchurch, Stand and Stockport. The other seventeen had fewer scholars. Three had fewer scholars but more teachers, viz. Ainsworth, Lower Mosley Street and Mottram; five, fewer scholars but the same number of teachers, viz. Croft, Dean Row, Dukinfield, Higher Dukinfield and Rivington; and nine had fewer teachers and fewer scholars, viz. Bury, Dob Lane, Knutsford, Strangeways, Miles Platting, Padiham, Styal, Swinton and Warrington.

The report then proceeded thus:—"During the past year no new fields of usefulness have been opened by the Committee, but the old ones have been steadily followed out, according to the means and opportunities possessed by them. There have been some disadvantages to contend against peculiar to the past year, and others which it is feared will always attach to the working of our Association. Such disadvantages are briefly referred to, not to exaggerate the amount of effort which has been required, but to prove that our labours have not been without obstacles and hindrances. Among these, we may mention the illness of Travers Madge, and his consequent absence from Manchester. This has not only deprived us of his active co-operation and assistance, but has cast a degree of gloom over the exertions in which we have been so long accustomed to see him taking a leading part. His letters assure us that he takes as warm an interest in the proceedings of this day, and the well-being of our Association, as if he could be amongst us; and we know that there are few who can be comforted as he can, in a season of weakness and retirement from active labours, by the remembrance of so much seed sown and so much good effected. Other disadvantages have been, that the system of visiting schools has lost some of its novelty, and is not so readily entered into as it was at first; and that our revenue is of so fluctuating a nature that we cannot count on it beforehand, and are thus debarred from undertaking projects which would be immediately useful, and might prove ultimately profitable, but which would require the investment of capital. * * Besides the representatives of Manchester schools, our committee meetings have been attended by members from Bolton, Bury, Dukinfield, Macclesfield and Oldham, with great regularity, and occasionally by those from Dob Lane, Mottram and Monton. * * The greatest ground of congratulation which we can offer the members of the Association, is the continued publication and increased success of the Sunday-School Penny Magazine. Mr. Madge has been able to continue the editorship of it, notwithstanding his illness; and it would be difficult to express too warmly how much our Association is indebted to him for the zeal and energy, the literary ability, and, above all, for the excellent spirit of enlightened devotion and Christian charity, with which his work is conducted. In the last report its circulation was mentioned as upwards of 5000. This continued to the end of the year, when circumstances rendering a change of printers necessary, advantage was taken of this change to commence a new and enlarged series. The consequence has been, an increase of 2000 copies in the sale of the Magazine, which now circulates more than 7000 a month; and it is gratifying to know that a part of this sale is among parties who differ in theological opinion from the Editor and the great body of his supporters. The other publications belonging to the Association were, the Rev. Wm. Gaskell's sermon, 'Hints to Sunday-School Teachers,' and Miss Holland's 'Life of our Saviour.' They had ordered a number of copies of the 'Christian Character' and the 'Christian Life,'

* It may be interesting to some of our readers to compare this statement with that given on the same day in Manchester at the Sunday-School Conference of the Independents, Wesleyan Association, New Connexion, &c., in the districts of Lancashire, Cheshire and Yorkshire. It was stated by the Secretary of that Society that there were connected with the Union 27 schools, instructed by 1013 teachers, containing 9794 scholars, 3026 of whom were above fourteen years of age. Thus it would appear that in the "orthodox" schools the average number of pupils in each school is above 362; in the Unitarian schools, above 167. In the former there is about one teacher to every nine scholars; in the latter, to every six scholars.

by the Rev. H. Ware, Jun., and recommended it warmly to the Sunday-schools as a book for upper and teachers' classes, and a useful companion for both teachers and scholars. It has been attempted to form a 'Teachers' Sample Library' at Lower Mosley-Street school, Manchester. For this purpose a number of books is there collected, which may be inspected by those wanting new class-books. From these a list has been selected and published in the Magazine, containing a series suited to the several classes, and arranged progressively. It is, of course, very far from our wish to impose any uniformity on the several schools, or to interfere with their arrangements; we only *recommend* these works to notice, and at the same time we ask for information from all who have from experience formed an opinion regarding the merits of the books mentioned in our list or of any others. No stock is kept of the books recommended, but any schools in country districts who find a difficulty in obtaining them, may receive assistance by making application to the Secretary.

"The visiting has not been so extensive and well sustained as we wish it to be. Fewer schools have invited visits; and the fact that all the visitors have schools of their own to attend to, prevents their bestowing as much time on this duty as is required for its efficient performance. If only we could send an authorized agent to visit all the schools connected with us, once a year, to address scholars and teachers, distribute tracts, suggest improved plans, and record for general information any useful plan he might observe in operation, we should be bound together by a stronger bond of union, and know more of each other's efforts and wants and success. If a strong wish were expressed by the schools for such an agent, probably we should be able to find a qualified person who would undertake it. In connection with such visits, meetings of parents might be held. This has been tried in some places with great success. The parents of the scholars may be gathered together by tea being provided, either gratuitously or at a low charge, and then their duties may be unfolded, their co-operation with the teachers obtained, and their interest excited in the working of the school, both by conversation and by suitable addresses. Regularity and punctuality of attendance, and permanent benefit from Sunday-school instruction, can be secured by no means so certainly as by the co-operation of the parents of our scholars. The visits paid during the year have been thirteen. * * The following extracts are taken from the Visitor's book: * * 'Wheatley Lane, July 21, 1850.—This was my first visit to this interesting locality. A great number of friends went over from Padiham, to assist in the collections for the school, and this addition made the congregation much too large for the little room in which the school is taught. We therefore moved into the middle of the village, and, a number of benches having been borrowed from the Primitive Methodists, we had service in the open air. A large block of stone served for the pulpit; and the whole population of the village forming part of the congregation, there was no interruption of any kind to break through the stillness of the sunny sabbath-day. I visited several of the managers of the school, and found them simple, earnest, pious, thinking men.' * * * 'Macclesfield, Sept. 1, 1850.—In the evening a meeting of teachers was held, which was attended by teachers from various schools. It was a very interesting occasion. A discussion arose on the use of the Bible in Sunday-schools; and though the conversation was free, the temper and spirit of it was good. Several teachers from 'orthodox' schools spoke of the prohibition placed on reading any other book than the Bible, which in some instances had to be read through from beginning to end, regardless of explanation, interest or morality. They considered that many scholars were driven away by this, and ultimately disgusted with religion altogether. The conversation had especial reference to the use of the Old Testament.'"

The report proceeded to recommend the keeping in every school of a register and a journal, and gave some valuable practical suggestions as to the mode in which each should be drawn up. The form of "Register" published by the Sunday-School Union, at the low price of fourpence, was recommended. The report concluded with a recommendation of teachers' classes and teachers' meetings as indispensable to the prosperity of the schools, and by some remarks on the scope and degree of success of the Association and other kindred institutions, at Belfast and in London, towards which a cordial feeling of respect and sympathy was expressed.

Mr. J. O. Curtis, the Treasurer, read

his report, from which it appeared that there was a balance in hand of £14. 6*s*. 5*d*. In moving the adoption of the report, Rev. R. B. Aspland expressed his satisfaction at the minute and valuable report prepared by the Secretary. After some remarks on the subject of the number of scholars, which by no means indicated either the usefulness of the schools or the successfulness of the instruction given, he expressed the desire of the teachers of Dukinfield to receive the Association at their next anniversary. Rev. F. Howorth having seconded the motion, it was carried unanimously. The officers for the ensuing year were then chosen, on the motion of Mr. Brooks, of Ashton.

The Secretary read a very interesting letter from Travers Madge, testifying to his feelings of lively interest in the meeting, expressing a hope that it would prove not only pleasing but useful, and suggesting new and enlarged spheres of action for the future operations of the Society. These suggestions, which he offered for consideration, were—

"1st, Whether we keep sufficiently in view the direct *Christian* object of the Sunday-school. 2nd, Whether we might not do more in the work of *conversion* as well as of *education;* making use of the extensive influence we possess, and calling other agents into work (such as home visitors, Scripture readers, &c.), in addition to Sunday-school teachers, and other agencies (such as prayer meetings, cottage services, &c.), in addition to the regular course of Sunday-school instruction. 3rd, Whether we might not establish new classes and schools, beginning however humbly, but making them the centres of increasing religious influence."

This letter gave rise to an animated conversation, in which Mr. Layhe, Mr. Howorth, Dr. Beard, Mr. Curtis and the Secretary took part; and after the expression of much affection towards Mr. Madge and interest in his suggestions, it was resolved, "That we convey to Mr. Madge our expression of gratitude for the services he has rendered our Association, and of pleasure at the prospect of seeing him amongst us again; and that his suggestions be recommended to the consideration of the Committee."

A vote of thanks was passed to Mr. Wicksteed (in his absence) for his sermon of the morning; a wish was also expressed that he would allow it to be printed, and names were given in for 1700 copies, in the event of his acceding.

At the close of the business, tea was quite ready. The large upper room, tastefully decorated, was filled to overflowing, and many were accommodated in the lower room. After tea, there were more than 500 assembled, when a hymn was sung, and the chair was taken by Edward Shawcross, Esq., in the absence of J. Aspinall Turner, Esq., the President of the Association. Mr. Freeston read a short but well-prepared paper on "the Difficulties and Discouragements of a Sunday-school Teacher," and the subject was spoken to by Messrs. J. Taylor, of Oldham; B. Herford, of Manchester New College; C. Darbishire, of Bolton; Layhe, of Manchester; Thornely, of Flowery Field; Curtis, of Manchester; Fogg, of Gee Cross; and J. Taylor, of Bury.—In the course of the evening the Secretary asked permission of the Chairman publicly to offer to Mr. Wicksteed the thanks of the Association for his sermon, and to convey to him the request to allow it to be printed, in conformity with the resolution to that effect unanimously passed in the afternoon. In reply, Mr. Wicksteed expressed his gratification at finding his efforts so received, but begged to decline complying with the request, on the ground that the sermon was prepared for delivery, not for publication, and was neither intended nor fitted for private reading. Mr. W. also referred to a Commentary on Matthew's Gospel, suitable for Sunday-schools, which he has prepared, and which the Sunday-school Association is about to publish.

A few minutes before eight, the meeting concluded with a short prayer from Rev. F. Howorth.

Never have the service and meetings of the Association been so numerously attended as on this occasion. Owing to the very excellent arrangements made by the teachers of the Lower Mosley-Street school, who acted as hosts, no difficulty or inconvenience resulted from the large attendance. The proceedings appeared marked by a universal spirit of good-will and sympathy, and by a deep-felt desire to make them truly profitable. There was no glow of enthusiasm, no eloquence of address, but the flow of zeal from heart to heart, the rekindling and confirming of good resolutions, and the frequent remembrance of Him who (as many of the speakers reminded their hearers) on this day paid the last debt of love. May the good influence of the meeting be manifested throughout the year in

the far-apart scenes of labour of those who were there united in body, and who are always united in oneness of aim and object, and in the bond of Christian love and fellow-discipleship!

Mossley—The Christian Brethren.

Our readers will bear in mind the circumstances detailed in our pages of the expulsion of Mr. James Robinson, and the consequent withdrawment of many of his coadjutors from the long-established schools at Mossley, the expulsion being effected by the New-Connexion Methodists on account of his adoption of Unitarian sentiments. We are happy in being able to state that the harsh bigotry of the Methodist party seems likely to produce important results, most favourable to free inquiry and Christian truth. A large amount of public opinion and sympathy is expressed in favour of Mr. Robinson. The school commenced by the Christian Brethren promises to be very useful. Upwards of 300 children already resort to it, and as the seceders are a numerous and experienced staff of teachers, there is good reason for expecting that the important trust they have undertaken will be faithfully and successfully fulfilled. The thinned benches of scholars and the mere skeleton ranks of teachers at the old institution have astonished the persecutors, and shewn them how gross a blunder they have committed. For some years the Christian Brethren of Mossley have been accumulating a fund for the erection of a suitable house of prayer. The contributions have been invested in a Building Club, and will presently entitle the holders to receive four shares, amounting to £240. On Good Friday, a public meeting was held in their preaching-room, to take further measures for raising a building fund. Special invitations were sent to Rev. R. Brook Aspland, Rev. J. Hibbert, of Dob Lane, and some other distant friends, to attend and assist; but owing to the numerous public engagements fixed for that day, the two gentlemen named were the only persons from a distance able to attend. To increase the attractions of the occasion, a tea-party was announced. The inhabitants of Mossley immediately came forward and supplied with great generosity means to furnish the tables in a very hospitable manner. Persons of various sects and parties kindly contributed. When we entered the spacious room a little before 5 o'clock, we were agreeably surprised to find a handsome repast prepared for 500 persons, all the arrangements of the room and tables being characterized by neatness and good taste. The tables were nearly filled by guests, whose intelligent looks, orderly demeanour and neat apparel, shewed them to be truly respectable. The brass band was in attendance, and played a variety of airs while tea and other refreshments were served. Tea being over, the guests paid whatever they thought proper, on the understanding that the amount of the offerings would be added to the Building fund.

The chair was taken by Mr. John Mayall, one of the largest manufacturers of the district of Mossley. In opening the business proceedings of the evening, he said that though he was little of a public speaker, he was happy to shew his good-will to his neighbours by acceding to their request that he would preside over the meeting, which he understood was convened for the purpose of raising a fund for building a school. He thought their purpose most laudable, and gave them his sympathy, and would give them his assistance. Some of his friends were pleased to express surprise at his appearing amongst the Christian Brethren on this occasion, as he was not a member of their religious society, nor a professor of their religious opinions. It was enough for him to be satisfied that the general objects aimed at by the members of the society were good and useful. The exertions of the friends around him in promoting education were most laudable. He hoped that they would be well supported in their undertaking. They were undertaking a heavy burthen, and must be prepared, under all the circumstances, to make great efforts and sacrifices. The time would presently come for action, which was far better than talking, and he hoped every one present would then do his utmost. Music, both vocal and instrumental, followed each speech.—Rev. R. Brook Aspland, being called upon, spoke to the subject of Freedom of Conscience. He opened his address by a handsome tribute to the manly generosity and catholic spirit of the Chairman. After a variety of remarks on the subject of his sentiment, he reminded them that the progress of religious liberty was chronicled in the lives and sufferings of a series of confessors and martyrs. If they desired to promote religious liberty, they must not complain if they

had to pass through obloquy and trial. He emphatically warned them against retaliation, and entreated them not to let even a single harsh word be uttered by them, whatever provocations they might endure. He enjoined them, in forming their plans for a chapel and school-room, to keep out of debt, to raise the necessary funds before they began to build, to trust mainly to themselves; at the same time he assured them of the good-will of their Unitarian neighbours. If the Christian Brethren began the work with spirit and energy, and by their own strength raised the walls of the intended building, he did not doubt that friends from a distance would furnish them with the means of putting on the roof and supplying the simple furniture needed for the interior. For his own part, he felt he had no choice in the matter. When he read their simple, unimpassioned statement, that the only objection which the persecutors could make against Mr. Robinson was, that he had preached in the Unitarian pulpits at Dukinfield and Gee Cross, he felt that he could not, without doing violence to every sentiment of his heart, and without dishonour to the memory of a father who from early childhood had taught him to love liberty and revere all who suffered in that sacred cause—he felt that he could not but give to Mr. Robinson and to the noble band of his fellow-labourers and fellow-sufferers all the help in his power.—After a very appropriate address from Mr. Hibbert on the subject of Education, Mr. James Robinson rose and addressed the meeting. It was interesting to those present to observe the deep attention paid by the large assembly to the calm words of wisdom which fell from the lips of this worthy man. He concluded by proposing to the acceptance of the meeting a resolution to erect "a Chapel and Sunday-school in Mossley, to be settled on a broad and liberal principle," and to open a subscription list for this purpose, the subscriptions, if desired, payable within twelve months. The resolution was seconded and adopted, amidst much applause, by an unanimous vote. A very interesting scene now followed. Blank cards were distributed through the room, which was now densely filled, all the tea-tables having been removed previous to the commencement of the business. Some of the cards were immediately returned to the Chairman, who, in giving them to Mr. Robinson to read aloud, announced a subscription from himself of £50, and the like sum from his brother, Mr. George Mayall. Mr. James Robinson offered £25, Mr. Abraham Radcliffe £20, Mr. Hanson £15. Eight friends present contributed each £10. The cards continued for nearly an hour to pour in with the names of subscribers. Working men were to be seen undertaking for sums varying from one to five pounds. But perhaps the most extraordinary part of the proceedings was the share taken by some of the scholars who were present. They testified their gratitude to valued teachers by sending up to them their names pledged to the payment of subscriptions,* some of them shillings, others amounting to a pound and upwards. The sums subscribed by this very interesting class of contributors amounted to nearly £60. Great was the cheering when Mr. Robinson announced that the subscription had reached £300, and proposed, at the suggestion of the Chairman, an effort to increase it at once to £400. Stimulated by the good example set them, others now came forward, and before the close of the proceedings Mr. Robinson's wish was fulfilled. Nor was the generosity of Mossley exhausted by the gifts of that memorable evening. Other contributions were added to the fund, making a total (independent of the building shares) of £460. It is intended to raise a perfectly plain but substantial building, similar to that erected at Mottram, in two stories. This will, with the land, cost about £1000. Believing that the friends at Mossley are well entitled to sympathy and aid, the Editor of this work will be happy to receive and transmit to the Treasurer of the fund the subscriptions of friends at a distance.

Cheshire Presbyterian Association.

The meetings of this Society have latterly been irregularly held, and the custom of gathering together each spring and autumn in some of the towns and villages where Presbyterian chapels and congregations exist, been intermitted. But we are now enabled to report the proceedings of a meeting of

* This fact will scarcely be understood by readers not familiar with the manufacturing districts, where children early come into the receipt of wages, and often have a considerable portion of them at their own disposal.

the Association of more than common interest, and we believe we may add that there is a good prospect that the future meetings will be held more regularly and conducted with increased spirit, the cause of the past irregularity having been chiefly accidental, and for the most part now removed. In order to avoid clashing with the Sunday-School Association, the meeting was postponed till Easter Monday, when, under the favourable auspices of an almost general holiday and a lovely spring day, the members assembled in considerable numbers at Knutsford. No place in the county could be better selected than Knutsford for a revival of the Association. In addition to the pictorial beauty of the district, abounding with noble trees and beautiful meres and parks and baronial residences, mention ought to be made of the well-known hospitality of the principal members of the Knutsford congregation. The place, too, has many very interesting Presbyterian associations connected with it. It was for nearly a century, from 1653* to 1745, the place where the Presbyterian ministers of the county were wont to assemble for the purposes of mutual consultation and improvement by prayer and preaching, for the examination and ordination of young ministers, and for the administration of some Presbyterian charities. The neat and somewhat quaint meeting-house is a creditable monument of the zeal of the early Nonconformists of Knutsford. Both the chapel and the burial-ground are enriched by brasses and old tombs,* recording the names of former ministers and members of the congregation. Within this chapel preached the zealous Christian and patriot John Turner (who, when settled at Preston, joined some of his clerical brethren in guarding the ford of Penwortham against the rebels), the ancestor of a long line of learned and worthy ministers. Here were made the first pulpit essays of the first William Turner, afterwards the much-honoured minister at Wakefield. Here in earlier times preached Mr. Tong, the biographer of Matthew Henry, who also often took part in the occasional services of the place. But, turning from the past to the present, we may mention that on Easter Monday there were assembled in this interesting chapel, from Chester, Rev. James Malcolm, Mr. Ed. Johnson and Mr. Frost; from Stockport, Rev. James Bayley and Mr. Edwin Oldham; from Altringham, Rev. Chas. Wallace; from Hyde and Gee Cross, Rev. James Brooks, Rev. Charles Beard, Mr. Thos. Thornely and sons, Mr. O. Oldham and Mr. Charles Hibbert; from Dean Row, Rev. John Colston; from Nantwich, Rev. F. Hornblower and Mr. Philip Barker; from Dukinfield, Rev. R. B. Aspland. There were present besides many ladies from these places, the members of the Knutsford congregation, and amongst the visitors from Lancashire were Rev. Dr. Beard and Rev. John Cropper. The devotional services were conducted by Rev. F. Hornblower, and the sermon was preached by Rev. Chas. Beard. Taking for his text Acts ii. 41—43, he discoursed on the evidences of the gospel, and contrasted the position and arguments of former and present assailants of Christianity, and

* In the curious Autobiography of Adam Martindale, printed by the Chetham Society, we read—"In September, 1653, at a meeting of ministers at Wilmeslow, the 14th day of that month, a motion was made, and a letter drawne to invite many other ministers to give them the meeting at Knutsford on the 20th of October, being the exercise day, as accordingly many did; and there they agreed upon a voluntary association of themselves and their churches, if it could be done, for mutuall advice and strengthening one another. Into this societie I quickly after fell, and met with much comfort and assistance. * * * Here was onely a voluntary association of such as were desirous to advise and assist one another, nor did we look upon ourselves as having any pastorall inspection over one another's congregations, but onely to be helpefull to them in a charitable way; we pretended not to any power to convert any before us, or suppresse any minister, because dwelling in such a place, within such a verge, and differing from us in practice." In the Life of Matthew Henry, we have an account of the re-establishment in a similar spirit of the ministers' meetings at Knutsford, 1691.

* The inscription (we regret to see almost obliterated) on the tomb-stone of Rev. Thomas Colthurst is very interesting. Amongst other things, he is described as

"Veritatis Cultor studiosissimus
Quam tamen ita sectatus est
Ut errori licet incensissimus
Errantes fratrum loco
habuerit."

shewed what new forms and modes of evidence were required and produced by the growth of time and change of circumstances since the apostolic age. The preacher closed a sermon abounding with ingenious, vigorous thoughts, conceived in a spirit of Christian candour, and expressed in language of remarkable elegance, in the following words: "There is no characteristic of apostolic teaching more marked than the manner in which they addressed themselves, not only to the modes of thought of their own age, but even to the individual peculiarities of their hearers. Were they now called upon to fight the battle of the church, it is reasonable to suppose they would do the same, and, changing their former selves, would appear as models of the modern inquirer and controversialist. Such, too, must be our course, if we would win their success. We must apply ourselves less to systems of Christian evidence which have been elaborated in the monastic seclusion of the library, less to traditional methods of exhortation and action, than to the social difficulties and the individual necessities of Englishmen in this our age. If we believe that our Christianity is a religion for all time, we shall find arguments whereby to defend it against any assaults of infidelity, however novel or ingenious. One thing at least is certain, that the God who revealed himself to the shepherds of the Chaldæan plains,—who was pillar of fire and pillar of cloud to the wandering Israelites,—who spoke by Aaron's eloquent tongue and the various melodies of David's verse,—who accompanied his Son with signs and wonders, and gave his apostles fearless hearts and persuasive phrase and steadfast self-devotion,—who in these latter days inspired our spiritual fathers to leave the stately aisles and imposing liturgy and social distinction of a church, which to them was a prison, for the perilous liberty of this humble house of prayer, —will no less now than ever manifest himself as He will to his chosen servants, and reward an apostolic life with a full measure of apostolic success."

Immediately after the religious service the business of the Society was transacted, the whole congregation remaining, and the chair taken by Rev. Henry Green. After the election of affairs and other routine business, the Rev. Charles Wallace proposed the thanks of the meeting to the supporter and preacher for their appropriate and able services. Rev. R. B. Aspland proposed the following resolution:

"That as ministers and members of English Presbyterian churches, we desire to record our strong attachment to the great principles of Protestantism.

"That we regard with neither approbation nor sympathy the pretensions of a foreign Prince, the head of the Church of Rome, to parcel out the kingdom of England into districts, over which he may exercise any kind of control; but we feel perfect confidence in the good sense and essentially Protestant character of the great body of the people of England.

"That we have no faith in the power and efficacy of Acts of Parliament either to make or to keep men Protestants.

"That we regard with serious disapprobation penal enactments against the professors of any system of religious faith or discipline, believing that they are at variance with the tolerant and humane spirit of the religion of Christ and with the enlightened spirit of the age, and that they tend to weaken, rather than to strengthen, the Protestant cause, by arousing resentment in the minds of Roman Catholics, and sympathy towards them, as the objects of persecution, in the minds of others.

"That we further desire to record our conviction that the true mode of meeting 'Papal aggression' is by discarding from our churches all priestly assumption, unscriptural articles and damnatory creeds, and by the faithful assertion, both from the pulpit and the press, of the right of private judgment, and the sufficiency of scripture for man's salvation."

The resolution was seconded by Rev. Charles Beard in an animated and powerful address, of which we much regret that we have not the means of giving even an outline to our readers. Discussion was invited, and the resolution was carried by an unanimous vote. It was also resolved that the sentiments expressed in the resolution should be put into the form of a petition, with the addition of the prayer that Parliament would pass no Bill visiting any religious community, as such, with pains or penalties; and that the petition, signed by the Chairman on behalf of the meeting, should be entrusted to the hands of the Right Hon. Sir James Graham for presentation to the House of Commons.

Rev. J. Colston, after some just remarks on the conduct of the clergymen who had driven Mr. Gilbert from his

home and country, and on the noble conduct of the Unitarians, who had proved themselves to be the true successors of the apostles, by rallying in the spirit of Christian love around the objects of persecution, proposed this resolution, which, having been seconded by Mr. Henry Long, was unanimously adopted:

"That this meeting offers its cordial sympathy to the Rev. Thomas Gilbert, and desires to convey to him its earnest wish that the new home to which he is emigrating may prove to himself and his family, not merely a haven from the storms of bigotry and persecution, but a field for the cultivation of knowledge, Christian truth and righteousness."

The meeting then proceeded to the business of the Tract Society, and the Secretary read the following report:

"The Committee of the Cheshire Presbyterian Tract Society are glad to be able to present the report of the Society's proceedings during the past year at a public meeting of its members, hoping that by this means increased attention will be drawn to the claims of the Society on the support of the members of the Presbyterian congregations of the county of Chester, and that the consequence will be a vigorous effort to replace the Society in its former condition of progressive usefulness and prosperity.

"The number of books and tracts issued by the Society during the past year has been 2648, being a diminution on the issue of the previous year of 205. The income of the Society has been £75. 3*s*. 4*d*., and its expenditure £69. 18*s*. 9*d*., diminishing by £5. 4*s*. 7*d*. the balance due to the Secretary, which now amounts to £7. 4*s*. 8*d*.

"In the working of societies of this kind there will be inequalities and occasional depression, from local as well as general causes. But the diminution of the subscribers to the Tract Society has now continued several years; and the time has, as it appears to your Committee, arrived for making a renewed effort in the several congregations of the county, to enlarge the number of subscribers and to extend the operations and usefulness of the Society. In Macclesfield, Stockport and Nantwich, exertions have been made by the respective local Treasurers of those towns to increase the supporters of the Society, and those efforts have not been unattended with success. It is believed that a timely and vigorous canvas might in every congregation double the number of the subscribers; and it should be remembered that an increase of this kind adds little to the labours of the Secretary or to the expenses of the Society. The class of subscribers which the Committee are desirous to see extended, is that of persons contributing small sums. The subscribers of a shilling or half-a-crown a year comprise a considerable number of persons who have few opportunities of seeing an assortment of innocent and instructive books, and who but for the facilities and inducements offered by this Society might abstain altogether from procuring books and tracts. It is suggested to the heads of families that they may advantageously point out to their children, and to domestic and other servants, the advantages offered by this Society, and, by their advice and example, encourage them to select religious, instructive and moral works from the Society's Catalogue.

"Your Committee would respectfully urge the consideration that the present is not a time when it is prudent or right to abandon any means of disseminating books and tracts which advocate rational views of religion, pious and devotional habits, and the principles of religious freedom. In every Catalogue issued by the Society during the past ten years, a considerable number of works have been offered explanatory of scripture, illustrating the evidences of religion, enforcing practical morality, and recommending and assisting devotional sentiments. Many of the best books and tracts in the English language in defence of the rights of conscience, have a place in the Society's depository. Many thousand volumes in the department of useful and entertaining knowledge have been circulated by the Society's agency in the homes of the poorer members of our societies, and have been transferred to vestry and other libraries for general circulation.

"During the past year the Committee have not thought it prudent or necessary to add to the list of their own publications, but they are prepared, when larger means are placed at their disposal, to continue the practice of former years in this respect; and they are enabled to announce that they have confided to their care for publication two very pleasing and useful juvenile tracts, prepared for them by Mrs. Hornblower. The Committee venture to express the hope that their successors in office will be enabled at no distant day to put these little books to press.

"Your Committee are now enabled to congratulate the members of this Society on the establishment of a general and well-conducted agency in London for the sale of Unitarian publications. The want of this has in former years greatly impeded and embarrassed the management of this Society. With the next Catalogue it is proposed to circulate a select list of the Unitarian works published by Mr. Whitfield, from which, as well as the Society's Catalogue, members may select their books and tracts."

On the motion of Rev. Jas. Bayley, the report was adopted and ordered to be circulated with the Catalogue for 1851.

The Rev. James Brooks next called the attention of the Society to the case of the Christian Brethren at Mossley. He bore his testimony to the moral worth and the Christian character of those whom certain religious bigots had agreed to cast out as evil. He was followed by Mr. Aspland and Dr. Beard, whose detail of recent proceedings at Mossley, and of the self-sacrificing zeal of the Unitarians of that place, appeared to excite the deepest interest in the meeting. The following resolution was then adopted:

"That a grant of books and tracts suitable for the classes and library of a Sunday-school, amounting to the value of £3, be selected by the Secretary from the Depository and presented to the Christian Brethren of Mossley, in token of the sympathy of this meeting with them as sufferers for righteousness' sake, and as zealous friends of religious education on broad and catholic principles."

A vote of thanks to Rev. Henry Green, and to the Knutsford congregation for their hospitable reception, was passed, and the meeting adjourned to the George Hotel, where, under the presidency of John Long, Esq., and Rev. Henry Green, about forty gentlemen dined, and passed the afternoon in the pleasant interchange of sentiments. Dr. Beard gave a detailed and very gratifying report of the progress of liberal views in Manchester on the subject of education, and explained the position severally taken by the National Public School Association (previously known as the Lancashire School Association) and the local society; the distinctive character of the former was, that it aimed to provide secular instruction for all, paying for it out of a fund raised by local rates. As a proof of the wonderful change of opinion and feeling that had taken place, Dr. Beard mentioned that the Rev. Canon Stowell had, in order to include the Roman Catholics in the working of the local scheme, himself moved a regulation authorizing, where necessary, the use of the Douay version; and had, more recently still, concurred with his party, of which the Dean of Manchester was at the head, in inviting a conference between themselves and the authorities of the "National Public School Association," to consult on some common course of action on the great subject of education. This movement, whether or not it led to any immediate practical results, was most extraordinary, when it was remembered that no very long time ago Mr. Stowell and the other clergy denounced the promoters of the original society in terms almost of vituperation. Dr. Beard bore testimony to the expanded liberality on the subject of education of the Bishop of Manchester, who, though he declined to commit himself to either of the parties now in the field in Lancashire, was surpassed by no one in the liberality of his views on this subject.—Rev. J. Brooks detailed to the meeting some interesting recollections of former times, and bore testimony to the love and reverence in which the character of Dr. Priestley was held by some of his relatives, though of "orthodox" sentiments. He had enjoyed good opportunities for knowing this, for early in life he (Mr. Brooks) was settled in the ministry within a mile or two of Dr. Priestley's birth-place, and lived amongst his relatives, one of whom, a sister, had been a member of his flock at Gildersome. Nothing could surpass her affectionate respect for her brother. Mr. Brooks alluded very touchingly to his being the survivor of all the ministers whom, forty-six years ago, he found engaged in the ministry in the county of Chester. He reviewed some of the extraordinary changes which had taken place, and expressed a good hope for the future, founded, amongst other considerations, on the talents, zeal and Christian character of many of the young men who would carry on the work of the Christian ministry when he should be removed from earthly duty.—Rev. Charles Wallace delivered a very impressive speech on religious liberty, dwelling on its abuses and perversions, to some recent instances of which he made judicious and very pointed reference. Other

speeches were delivered by the Chairman, Rev. J. Malcolm, Rev. R. B. Aspland, &c.—The next meeting of the Association, at the request of Mr. Colston, was fixed to be held early in September at Dean Row, the Rev. Charles Wallace to be the supporter, and Rev. J. Malcolm to be the preacher.

Western Unitarian Christian Union.

The eleventh half-yearly meeting was held at Bridgewater on Tuesday, April 23rd, and was numerously attended by friends and subscribers from almost every congregation in the six Western counties. It has been seldom our privilege to be present at so large a gathering of Unitarians, and all the arrangements for the proceedings throughout the day were such as to reflect the highest credit on the zeal, energy and generosity of the society at Bridgewater. The day was fine, and at the hour of commencing divine service the interesting old chapel was filled in every part. The introductory service was conducted by the Rev. Thomas Hincks, of Exeter; and a sermon, which was truly characterized by a speaker in an after part of the day as able, eloquent and most impressive, was delivered by the Rev. Thomas Madge, of London. The object of the discourse was to point out the importance of correct views on religion; and most clearly and forcibly did the preacher shew the evils arising from what he held to be the false tone of sentiment and feeling which now too generally prevails on this subject, and the bearing which our opinions must have on our inward spiritual life and on our outward morality. The discourse was listened to with deep and earnest attention, and a general desire was expressed for its publication. The members of the Bridgewater congregation kindly invited all visitors attending the meeting to be their guests on this occasion, and upwards of two hundred ladies and gentlemen dined together at the Clarence Hotel. The business of the Association was transacted in the afternoon and, by adjournment, in the evening, William Browne, Esq., in the chair. He welcomed the Union to Bridgewater, and stated that he was much gratified in seeing so many friends from a distance with them. The Rev. William James was called on to read the report of the Committee, which contained much information respecting the congregations in the district. It stated that one of the primary objects of the Society, that of obtaining through its means a more intimate fellowship among the churches in the district, had been most successfully carried out, and that there had never been such frequent intercourse between their various members, or so complete a knowledge of their condition and proceedings, as since its formation. The report further referred to an appeal which had been made to the Committee from the Bristol and Clifton Anti-slavery Society, and from the Chairman of a large public meeting recently held in Bristol, to introduce the subject of American Slavery, and especially of the iniquitous Fugitive Slave Law, at the half-yearly meeting of the Union, with a view to induce the ministers and congregations to deliberate on the expediency, and urging the propriety, of not admitting into English pulpits American clergymen who have, either directly or indirectly, given their sanction to the Fugitive Slave Bill; and of expostulating with their brethren of the same religious opinions in the United States on the lamentable fact, that the whole system of American Slavery, with its terrible and demoralizing consequences, is now unquestionably receiving its main support from the churches of that country. The report recommended that this matter be sincerely considered by the Union, and that resolutions in accordance with the request which had been made to them be passed at the present meeting. This portion of the report gave rise to an animated and somewhat exciting debate; and it was at length determined that the subject was not one which was in conformity with the objects of the Association, and that the discussion should be discontinued. The introduction of this topic occasioned a difference of opinion, on the ground that the Unitarians of England were stepping out of their proper province in interfering with their brethren in America on the question of Slavery, and that it would be wrong to refuse pulpit intercourse with ministers from the United States because they had not thought it right, whatever might be their private opinions respecting the injustice of the Fugitive Slave Bill, to sanction any active opposition to it. — About four hundred persons took tea together, after which the business of the Society was concluded, and addresses weredelivered by the Revds. Thomas Madge, E. Whitfield, Thomas Hincks, R. L. Carpenter, Jerom Murch, Wm. James,

R. M. Montgomery and W. A. Jones. The cordial and grateful thanks of the meeting were presented to the Chairman for his kind and impartial conduct in the chair, and to the minister and congregation at Bridgewater for their generous hospitality to the friends of the Union who had that day assembled. We would add our own acknowledgments for all that was done to promote the pleasure and usefulness of this large assemblage of brethren holding a common faith and hope, and trust that the societies in the West of England may stand fast in one spirit, striving together for the faith of the gospel.

Lectures at Belper.

A vigorous and very successful effort is being made in this town to exhibit and defend the leading doctrines of Unitarian Christianity. There having been several displays of bigotry on the part of the clergy and others, the Rev. Rees L. Lloyd issued a syllabus of a course of lectures to be delivered in the Unitarian chapel on Sunday evenings. The mere titles of these lectures excited considerable ferment and opposition, and when the delivery commenced, and the audiences were found to be very large (sometimes crowded), embracing persons of all opinions, and including some of the principal supporters of the orthodox sects, the clergy were no longer content with denouncing the "blasphemy" and "infidelity," but commenced opposition lectures on the same evenings from the same texts. One of them even went so far as to make a private application to a gentleman supposed to have influence in connection with the Unitarian congregation, requesting that he would stop the heretical lectures. But these displays of bigotry have only had the effect of driving some persons in disgust from the church, and of exciting increased interest in Mr. Lloyd's lectures, which are listened to with earnest attention and produce an evident impression. We cannot doubt that the result will be very beneficial to the Belper congregation and to the cause of truth.

Explanatory Statement of the Objects of the National Public School Association.

Deeply impressed with the want of better and enlarged means of Popular Education, the members of the National Public School Association are labouring "to promote the establishment, by law, in England and Wales, of a system of Free Schools; which, supported by local rates and managed by local committees, specially elected for that purpose by the ratepayers, shall impart secular instruction only, leaving to parents, guardians and religious teachers, the inculcation of doctrinal religion, to afford opportunities for which, the schools shall be closed at stated times in each week."

I.—*It is a secular system.* By which is meant that the system shall be free from sectarianism; shall preserve inviolate the rights of conscience; shall consign the teaching of doctrinal religion to parents and religious teachers; and while affording facilities for scriptural instruction and religious training, shall confine itself to such moral, intellectual and physical discipline as, by developing the faculties and forming the character, may aid in making good and happy men, and useful members of society.

II.—*It is a national system.* Drawing its resources from the nation at large, it would educate the nation at large. No dark spots would be left; no soil rank with vice and crime would be passed over or tolerated. Neither would favour or disfavour be shewn to sect or party.

III.—*It is a legal system;* that is, a system established by law; a legal, but not a Government system. Being independent of the Government, it would not be open to the strife and conflicts of parties, or the jobbing and intrigues of the selfish.

IV.—*It is a free system.* It is free to individuals. There would be no school fees. Books, as well as instruction, would be supplied free of charge. Every parent, whether rich or poor, would have the right to send his children to the schools. Arrangements might be made, by which parents should have the option of selecting the school they preferred in districts in which there were several schools.

V.—*It is a popular system.* It is popular because it originates with the people, receives the support of the people, and will, when established, be under the control of the people on the representative principle.

VI.—*Finally, it is a complete system.* It is a system for girls as well as for boys; for young women and young men; for adults; for those who suffer under the loss of any sense, and for those who are destitute and immoral. For all it would secure the best education it can command.

OBITUARY.

Feb. 5, at Guildford, Rev. JOHN PYE SMITH, D. D. The particulars which follow respecting this amiable man and distinguished scholar are abridged from the Funeral Sermon preached on occasion of his decease by Rev. John Harris, D. D., in the Old Gravel-Pit meeting-house, Hackney.

Dr. John Pye Smith was born at Sheffield in the year 1774, and was the son of Mr. John Smith, a bookseller. Indications of piety, of great mental activity, and of an ardent thirst for learning, early distinguished him. Parental and family influences favoured the development of these qualities. In accordance with his desire for the Christian ministry, his education was early turned into a specific direction; and at a suitable age he became a student at Rotherham College, under the celebrated Dr. Edward Williams. When his own academical course was finished, his scholarship was so distinguished that he was at once engaged to assist in conducting the Classical studies of the College. Soon after, he was invited by Coward's Trustees to the Classical Tutorship of Wymondley College. And now appeared one of the qualities which characterized him through life—a readiness to sacrifice every temporal consideration to a sense of duty. He considered—whether he was right or wrong—that the mode of admission, at that time, to the advantages of the Institution, was not favourable to its ministerial efficiency; and, failing to obtain the change he desired, he unhesitatingly abandoned the tempting prospect. His exemplary discharge of his official duties at Rotherham College, and the marked excellence of his character, led to his being invited, at the early age of twenty-five, to become Classical and Resident Tutor of Homerton College. In January, 1801, he entered on the duties of the office. Shortly after, he was chosen to the Theological chair, which he filled with untiring devotedness and the highest efficiency for the long space of nearly fifty years.

In 1803, he opened the College-hall for religious services on the Lord's-day. A little band of worshipers soon united in Christian fellowship, and invited him to become their pastor. He was ordained in 1804; and in 1811 the attendance was so much increased, that larger accommodation became necessary. The use of this chapel—which had then been recently relinquished by the parties assembling in it for a new one—was obtained. And thus a place in which Dr. Price, Dr. Priestley, Mr. Belsham and Mr. Aspland had successively ministered, began to resound again with the doctrines of the proper divinity and the atoning sacrifice of our Lord and Saviour Jesus Christ. At the close of the year 1849, Dr. Smith returned into the hands of this church the office of pastoral oversight which, at their request, he had assumed nearly forty-six years before.

But it was not as a preacher and pastor that Dr. Smith was chiefly known. He needs only the simple record of what he was. He had a character—a marked mental and moral physiognomy, which only requires to be faithfully sketched.

Those who could best appreciate him will, I think, join with me in the opinion that his mind was not distinguished by any splendid or showy attributes. The daring in imagination, the metaphysical in reasoning, and the inventive in theory, were unknown to him. But if his mental qualities were not marked by breadth and brilliance, they were characterized by strength and intensity. He united quickness of apprehension with great power of application and patient inquiry. Remarkable retentiveness of memory, and the orderly distribution of his knowledge, placed the results of his immense reading at his ready disposal. His mind was a well-arranged library, in which he could easily lay his hand on whatever he wanted. And to these qualities he added—what is rarely found in so eminent a degree in this connection—true originality. Not that which aims at the striking, or produces the singular, but that which denotes mental independence. Whatever he produced brought with it, both in form and style, the stamp of his own mind.

But, more particularly, his course was marked by unintermitting mental activity. The range of reading and study which he sketched for himself and his pupils on his first coming to Homerton, shewed a determination to circumnavigate, if possible, the entire globe of knowledge. Departments of science which were then only just beginning to attract attention, were already familiar to him. The German, French, and other modern languages, unlocked their stores of literature to him at a time when the first of these especially was, in this country,

almost an "unknown tongue." Every new book of importance, however costly, was eagerly obtained, and laid under contribution in the cause of truth. And even when his growing infirmities compelled him to retire from official life, this thirst for knowledge remained unappeased. When he retired to Guildford, he entertained the hope of entering on an extensive course of reading in the ancient and modern languages.

His mind was pre-eminently practical. He embodied his principles in action. He was an earnest friend of civil and religious liberty. The abolition of the Slave Trade and of Slavery, Parliamentary Reform, Catholic Emancipation, Free Trade and Constitutional Government, all found in him an enthusiastic advocate. He was an early and zealous member of the Total Abstinence Society. Literary Societies and Mechanics' Institutions received his cordial support; and the cause of universal Peace was dear to his heart. In a recent and able notice of him I read, "As mere specimens of his habitual self-denial for the public good, we may mention that a gentleman calling upon him after he had retired from the ministry and was in his 75th year, found him going out one dark and wet evening to lecture at a place in Bethnal Green; and in the year when the Peace Congress was held at Paris, no persuasions of his familycould induce him to stay at home, but he endured the long and fatiguing journey to cheer on the friends of that sacred cause." And to all this activity he was evidently constrained by the strength of Christian principle.

All who knew Dr. Smith must have been struck with his deep conscientiousness in every thing relating to truth and duty. Truth, every particle of truth, was more precious in his eyes than the dust of diamonds. It made him scrupulous in the selection of his epithets, nice in his distinctions, minute and patient in his inquiries, earnest in his inculcation on his pupils of the importance of exact knowledge, unsparing in his efforts to obtain the latest information on every branch of science, and ready to learn even from an enemy. Who ever suspected his gentle nature of entering the field of controversy, except from loyalty to truth?

Such unbending fidelity is not often seen in conjunction with marked kindness. But benevolence was one of Dr. Smith's characteristics. Politeness has been defined "benevolence in little things." In social life Dr. Smith was courtesy embodied. His natural activity made him independent of giving trouble, and his kindness rendered him scrupulous of occasioning it. Highly susceptible of social pleasures, he was prompt to do all in his power to serve, and honour, and gratify those around him. Suffering of every kind awakened his sympathy; and there was no practicable sacrifice, consistent with his higher obligations, which he was not prepared to make to lighten the burdens of others. His hand was open as the day. No man more slow than he to suspect ill of another; no one more ready to put a charitable interpretation on doubtful conduct; an amiableness, it must be admitted, which laid him open occasionally to imposition. In controversy he united the fidelity of a Luther with the gentleness of a Melancthon. Having unavoidably inflicted a wound, no one more ready than he to pour in the oil and the wine. I can hardly conceive that he ever lost a friend. And why did he take so energetic a part in the march of social reformation and general improvement—often tearing himself away from darling occupations in order to render his aid—but because he believed that he saw in the distance the goal towards which struggling humanity required to be conducted?

But that which formed the master-key of Dr. Smith's character was his living piety. Piety did not merely adhere to him; it pervaded and surrounded him. It was not a thing of times and places; it was the element in which he lived; and few persons could be long with him without feeling that they were breathing it. This it was which gave to his studies and movements the sanctity of devotion. "God's universe" (as he beautifully said in his address at the laying the foundation-stone of New College) "rises up around us—the unfathomable past, the immeasurable present, the awful future, all wrapped in the infinity of His presence." To his devout spirit the earth was a temple; and he bowed in adoration before the present God. His scientific investigations partook of the nature of worship. * * *

But the time arrived when such excellence must be translated. He had finished his course and had kept the faith. He had regarded his life and powers as a sacred trust. With conscientious fidelity he had aimed to discharge it. At length, he had turned from the past to the more fixed anticipation of the future. And in the contemplation of that future he seems to have risen superior even to the mention of death. Many of you will remember his wasted but almost ethereal

appearance on Wednesday, January 8, the day on which he received the "Testimonial" of our veneration and affection. * * He deeply felt the kindness of his friends relative to the presentation of the Testimonial, and the prospect of it almost overpowered him. After the scene was over, however, although his deafness had prevented him from hearing anything, he made no inquiry respecting what had been said, nor any specific reference to the meeting, except to express the pleasure of having recognized the countenances of so many old friends. Before going to rest, he pointed out the 1st chap. of the 2nd Epist. to Timothy for reading; and, in the course of the prayer which he then offered, he thanked God, with marked emphasis, for the "signal mercies, the unmerited favours, of that day;" entreated preparation for another and a more momentous day; and, after praying for his beloved children by name, added, "Though we part now, it is not for ever, nor can we ever part from Thee."

On that day month he departed. No special disease invaded his frame; but, on returning to Guildford, the powers of life rapidly declined. During the last six days, the only method of communication left to his sorrowing family was by writing and offering to his eye a few words of Scripture, for which he expressed hearty thanks.

In the phraseology of the day, I may affirm that Dr. Smith *had a mission, and fulfilled it.* And is that nothing? He was a man of the age, and faithfully did he serve it. In many respects he was in advance of the age, and served it by pioneering its way and beckoning it onwards. At various points he touched every great question of the century, so that his history, fully written, would be the history of the age. His life was spent pre-eminently in unfolding his ideal of Truth and Duty, and in carrying out their universal application, with the true earnestness of Christian devotion. And, by God's grace, he "kept the faith" and discharged his mission.

February 8, at his residence, Wotton Lodge, near Gloucester, in the 77th year of his age, Thomas P. Russell, Esq., for many years a magistrate of the county in which he resided, a consistent friend of civil and religious liberty. He was the son of Mr. Russell who was the friend of Dr. Priestley.

Feb. 14, at Alderley Castle, Alderley Edge, where he was residing for the benefit of his health, aged 53 years, Robert Robinson, Esq., of Weaste Cottage, near Manchester, youngest son of the late Thomas Robinson, Esq., and for many years connected with the Bank of Sir B. Heywood, Bart., and Co.

Feb. 24, at Edinburgh, Susan Perriman, the wife of Rev. J. C. Woods, Unitarian minister, aged 24 years.

March 12, at his residence, Harley Place, Clifton, in his 79th year, and after a short illness, Edward Harley, Esq., loved and honoured in his family, and respected by his fellow-citizens. Brought up in the Established Church, he was in early life attached to her communion. But at the house of his uncle, a clergyman whose memory he affectionately cherished, he was accustomed to meet Dr. Paley and others of his school of theology, whose writings and conversation gave a direction to his mind which caused him to read and think much on religious subjects. Whilst he was yet a young man, he was convinced of the truth of Unitarian views of the gospel; and being settled in business at Bristol, he became a member of the congregation assembling for worship in Lewin's Mead chapel, with which he continued in fellowship for more than fifty years. A diligent student of the Scriptures, he knew in whom and in what he believed, and was able to give an answer to every one who asked him a reason of the hope that was in him. Fully persuaded, from personal investigation, of the truth and importance of divine revelation, he felt the value and the comfort of its doctrines and promises, by which in his last hours upon earth he was supported, and in death rendered peaceful and happy.

March 15, in the 87th year of her age, Mrs. Rebecca Ford Reid, at the residence of her son, Mr. John Reid, Newland Valley, near Monmouth.

To the latest period of her life she commanded the affections and respect of those who knew her, by the kindness of her disposition, her active benevolence, and her uniform Christian course of conduct, the full powers of her active mind being retained till her last moments.

March 18, at Southampton, George Wansey, Esq., aged 35, clerk to the County Court.

March 19, at Leamington, after a short illness, aged 55, MARIA, relict of the late Mr. Benjamin WALTON, of Wolverhampton.

March 25, at Pemberton Cottage, near Wigan, sincerely regretted, JOSIAH MARSH GASKELL, Esq., aged 37, second son to the late Hugh Gaskell, Esq., of Ince Hall.

March 26, at Plymouth, of consumption, aged 33 years, EMMA, wife of Mr. Theodore JEWITT. In eleven months she has followed an only daughter to an early grave.

March 28, at her residence, Belmont, Shrewsbury, aged 91, CATHERINE, relict of the late Eddowes BOWMAN, Esq., formerly of Nantwich.

MARRIAGES.

Jan. 28, at the Unitarian chapel, Bridport, by Rev. J. L. Short, Mr. WILLIAM ALLEN to Miss SARAH CRABB, both of Bridport.

Feb. 1, at the Unitarian chapel, Brixton, by Rev. Joseph Hutton, LL.D., the Rev. ROBERT GIBSON, B.A., of Plymouth, Devon, to CATHERINE JANE, daughter of the late William WILSON, Esq., of Stockton-on-Tees, Durham.

Feb. 10, at the Old chapel, Dukinfield, Mr. BENJAMIN SHAWCROSS, of Dukinfield, to Miss EMMA BUTTERWORTH, of the same place.

Feb. 12, at Cross-Street chapel, Manchester, by Rev. William Gaskell, M.A., GEORGE STANLEY DARBISHIRE, Esq., of the Laurels, Pendleton, to ELLEN, daughter of John CARVER, Esq., of Belmont, Pendleton.

Feb. 16, at King Edward-Street, chapel, Macclesfield, by Rev. J. Wright, B.A., Mr. STEPHEN OLDHAM to Miss HANNAH BOWLER. This was the first marriage solemnized in the above chapel.

Feb. 17, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. JOHN LOWE, of Mottram, to Miss CHARLOTTE HALSTEAD, of Broadbottom.

March 18, at the Unitarian chapel, Bridport, by Rev. J. L. Short, Mr. EDWARD J. C. PRATT, of Glastonbury, to SARAH, fourth daughter of Mr. John RENDALL, of Allington, near Bridport. Also, at the same time and place, Mr. HENRY RENDALL, of Allington, near Bridport, to JULIA, youngest daughter of the late Mr. Edward PRATT, of Glastonbury.

March 27, at the Old meeting, Birmingham, by Rev. Hugh Hutton, M.A., Mr. JOHN MORGAN to JANET, daughter of Rev. William M'Kean, Oldbury.

March 30, at Gulliford chapel, by Rev. Goodwyn Barmby, minister of Lympstone and Topsham, Mr. BAKER to Miss HORSEWELL.

March 30, at the Unitarian chapel, New-Hall Hill, Birmingham, by Rev. J. Cooper, Mr. CHARLES GWILLIAM to Miss ANN FLETCHER.

April 2, at the Unitarian chapel, Effra Road, Brixton, by Rev. Joseph Hutton, LL.D., the Rev. EDWARD TALBOT, of Tenterden, to ELLIN PEACH, only daughter of the late Lieutenant LINTHORNE, of Trowbridge, and granddaughter of the late Captain Linthorne, R.N., of Poole, Dorset.

April 2, at the New meeting-house, Birmingham, by Rev. Samuel Bache, Mr. CHARLES HARDING, of Lichfield, to MARGARET, daughter of the late Mr. Edward NEEDHAM, of Birmingham.

April 16, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., NATHANIEL SIMPSON, Esq., of Leicester, to MARY HELEN, fourth daughter of the late Jeremiah LEES, Esq., of Kelsall House, Stalybridge.

April 17, at King Edward-Street chapel, Macclesfield, by Rev. J. Wright, B.A., Mr. JOHN LEA to Miss ANN BAYLEY.

April 18, at the Old chapel, St. Nicholas Street, Ipswich, by Rev. T. F. Thomas, Mr. T. GLYDE to Miss ELIZ. PLANTIN.

April 21, at the Unitarian chapel, Lord Street, Oldham, by Rev. George Hoade, Mr. WILLIAM HAIGH, Hercules Green, Chadderton, to Miss JANE KERSHAW, of Yorkshire Street, Oldham.

April 24, at the Old meeting, Ilminster, by the father of the bride, WILLIAM FITCHETT CUFF, Esq., of Merriott, near Crewkerne, to EMMA, only daughter of Rev. E. WHITFIELD, minister of the chapel.